THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

JULY 1912

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Contents for July, 1912

H. E. J. H. VANROYEN, NETHERLANDS MINISTER TO JAPAN	Frontispiece	
THE NETHERLANDS LEGATION IN TOKYO	"J"	143
THE RED CROSS IN JAPAN	Dr. J. Ingram Bryan.	149
RACIAL RECONCILIATION AND ECONOMIC PRESSURE	Kiroku Hayashi	156
COUNTRY LIFE IN JAPAN	"Rustic"	160
THE TAKETORI MONOGATARI.		165
THE SEVEN SPAS OF HAKONE	"Traveller"	171
FUJIYAMA (Poem)	J. Ingram Bryan	175
JAPANESE MUSIC	Ariel	176
JAPANESE MARKET PLACES		181
REPRESENTATIVE WOMEN OF JAPAN (II)	Professor N. Nagai	185
THE OTHER SIDE OF TOKYO	Totsudo Kato	191
WHAT BUDDHISM HAS DONE FOR JAPAN		196
CURRENT JAPANESE THOUGHT	The Editor	201

PROPRIETOR
Seishin Hirayama

MANAGER
V. Bryan Yamashita

EDITOR
Dr. J. Ingram Bryan

Subscription:

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Foreign Countries, (post paid) per year in advance . . . *Yen* 6.00
Single Copy, 25 cts., 1/ . . . . . *Sen* .50

Foreign subscribers should remit in P.O. or express money orders, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U.S. currency, or two shillings English currency.
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo.

Agents:

Brentano's, New York
E. L. Morice, London, W. C.
Stewart & Kidd Co., Chicinnati
Z. P. Maruya & Co., Ltd., Tokyo
Kawase Nisshin Do, Kobe
"El Nippon," City of Mexico
Keymer & Co., 3 Whitefriars St., London
The International Book Store, Shanghai
Kyo-Bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama

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H. E. J. H. VAN ROYEN, MINISTER PLENIPOTENTIARY TO THE NETHERLANDS, TOKYO.
Son Excellence J. H. van Royen, Ministre plenipotentiaire des Pays-Bas à Tokyo. Seine Excellenz, Herr J. H. van Royen, holländischer Gesandter in Tokyo.

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THE JAPAN MAGAZINE

VOLUME THREE JULY, 1912 NUMBER THREE

THE NETHERLANDS LEGATION IN TOKYO

By "J"

THE Dutch, as is well known, were among the first Europeans to open up intercourse with Japan. The first Hollander to set foot on Japanese soil was Derrick Gerritson, who, says Will Adams in a letter to his wife, arrived in Japan on a ship of the Portuguese East India Company in 1585. Gerritson so prospered in the Portuguese service that he was finally able to equip a vessel of his own, on which he returned to Europe in 1589. There he spread the knowledge that in Japan there was a good opening for the sale of woolen cloth, the article being held in high esteem on account of the severity of the Japanese winter. Consequently when the Dutch East India Company was established in 1602, it was decided to include Japan in the sphere of exploitation.

The entrance of the Dutch upon Far Eastern commercial enterprise was on this wise. A large colony of Hollanders had settled in Lisbon where they enjoyed almost a monopoly of the trade in spices. But when Philip II became king of Portugal in 1580, to revenge himself upon the Netherlands for rebelling against him two years before, he expelled all the Dutch from Portugal. The port of Lisbon being now closed against them, the Dutch merchants lost their immense profits as distributors of spices through Europe, and the only thing to be done was to organize an East India Company of their own, and established direct trade with the Far East. After appeals to their wealthy compatriots they succeeded in forming a trading company about the year 1602, a movement that led to the establishment of the Dutch Empire in the East and the presence of the Dutch in Japan.

The Netherlands had been so ruthlessly pillaged by the Spanish mercenaries after the revolt of 1578 that the only hope of the nation was on the sea, whence the thrifty people began not only to repair their shattered fortunes but to lay the foundation of the immense wealth that finally was theirs. During

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the last ten years of the 16th century there was a steady increase of prosperity, and when the Dutch East India Company was formed the merchants of Holland were in a position to prosecute an efficient and thriving enterprise. Their safety depended on a strong navy, but they had little or no material for constructing ships, neither timber, pitch nor tow, all these having to be brought from Norway. The ships were built and the hardy sailors trained on the Dutch fishing grounds manned them, and so these armed traders sailed forth into all lands in search of commerce. Organized with a capital of some £565,000 the Dutch East India Company was in a position to justify its position as the first legally chartered company, and to become, as it did, the model of all subsequent companies of the kind. Previously there had been four or five small companies trying to begin trade with the Far East, and it was in the service of one of these that the Englishman, Will Adams, first saw Japan. These earlier attempts finally failed and left a free field to the Dutch East India Company.

Of the Dutchmen that arrived on the shores of Japan with Will Adams, there is little to be said. One of them, Jan Yoosen van Lodenstein, or Yan Yosu, as the Japanese called him, was as well known in Japan as Adams himself, and the Tokyo district known as *Yaesu-cho*, called after him, marks the place allotted him by the Shogun to reside in. He was for a time popular as an interpreter between the *bakufu* and foreigners, but he finally fell into debt, and being banished by Iyeyasu, fled the country. The first Dutch ships that came to Japan were welcomed and given permission to trade anywhere. This permission was first formally accorded on the 5th of September, 1608, when Iyeyasu, on the advice of Will Adams, issued an edict to a Dutch captain to visit any part of the Empire for purposes of trade. From the year 1608 to 1638 there was unrestricted trade between the Dutch factory at Hirado and the Dutch East Indies. But in the year 1638 the Governor, Matsudaira Izu-no-Kami, taking alarm at the size and increasing prosperity of the Dutch settlement at Hirado, destroyed it, and the Dutch were ordered to reside in Nagasaki, where they were exiled on the little island of Deshima, a lot about 600 feet by 240. In 1641 nine Dutch vessels entered the port of Nagasaki, and for some time from seven to nine ships came annually to Japan. It may be said that for the next thirty years, till 1671, there was unrestricted trade between Japan and Holland. During the year 1664 the Dutch made a good deal by purchasing the gold *koban* to the amount of 81,000, which aroused some suspicions. The chief article of trade at this time seems to have been in imported piece silk. On the 14th of February each year the Manager of the Dutch factory at Deshima had to make a pilgrimage to Yedo to pay his respects and make presents to the Shogun, a more inconvenient and expensive way of paying duty than at present. The value of the gifts offered the Shogun yearly was not to be less than 21,500 *me*, those to the heir apparent 10,750 *me*, and to the higher officials presents to the value of 33,020 *me*. By the year 1716 suspicions regarding foreigners had so far gained ground that the number of Dutch ships

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allowed entrance to Japan were but two annually, and the value of imports yearly was fixed at 30,000 *kwamme*. The main export at this time was copper, and the limit was now set at 1,500,000 *kin* a year. In 1744 the imports were reduced to 600 *kwamme*, and the export of copper to 650,000 *kin*. In 1646 imports were again raised to 1,000 *kwamme* and copper exports to 1,100,000 *kin*, while not more than 1,000 *ryō* of gold could be taken out of the country. By the year 1690 only one ship a year was allowed to come, and the imports were reduced to 500 *kwamme*, and exports of copper to 600,000 *kin*. But at this time the Dutch captains were let off with a visit to Yedo only every five years, and the value of the presents reduced to one half, presumably in order to prevent foreigners gaining a knowledge of the interior of the country.

In 1797 when the British and Dutch were at enmity, the Dutch ships trading in the Far East were subject to seizure by British captains, and in order to escape this fate the Dutch vessels began to try the plan of having American crews, who, as neutrals, would not be exposed to capture. In this way a New York ship, named the *Eliza*, was sent to Japan, but the captain had much difficulty in persuading the Japanese to accept her as a bonafide Dutch trader. In 1813 after the surrender of the Dutch settlement in Java to the British, the governor, Sir Stamford Raffles, thought the Dutch factory in Japan should be included in the surrender, and he sent an expedition to Nagasaki to make this demand. The Japanese thought the visitors represented a Dutch ship having an American crew, as in the case of the *Eliza*, and they were received. But Herr Doeff, the manager of the Dutch factory, refused to believe the story of the Dutch East Indies, and as he had the Japanese in his confidence, he threatened to make trouble for the English if they persisted, so they gave up the quest. So for the time being Deshima in Japan was the only Dutch territory in the world. In 1814 Sir Stamford Raffles sent Herr Cassa back to Japan to renew the demand for surrender, but with no better success than the year before, and the attempt was finally abandoned. In 1817 Herr Blomhoff was sent to take charge of the Dutch factory at Nagasaki in place of Herr Doeff.

Up to the middle of the 19th century this Dutch settlement at Deshima was Japan's only means of communication with the outside world. At the same time it was the only channel through which foreign ideas could penetrate the seclusion that surrounded the land of the Rising Sun. In spite of official prohibitions to the contrary many a brave Japanese youth risked all to gain a working knowledge of the Dutch language, in order to read foreign books and gain familiarity with the science and civilization of the west. The records of these efforts and consequent successes is a story of heroism worth relating in a separate chapter. At this time the Netherlands was regarded as the source of all western knowledge. Thither proceeded Tsunejiro Uchida, Tarozaemon Sawa and Genpaku Ito, the first students ever sent to a foreign country from Japan. This new thirst for knowledge had been created by the Dutchmen at Deshima. Among them had always been scholars, such as

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Kaempfer and von Siebold, who commanded great respect in Japan. It was this influence of the Dutch at Nagasaki that made the opening up of the country by Commodore Perry much easier than otherwise it would have been.

In the year 1860 a tragic event took place in Yedo when Mr. Heusksen, a Dutch subject in the employ of the American Legation, was cut down and killed by one of our fanatical samurai, in support of the anti-foreign agitation then at its height. The Japanese authorities deeply lamented the affair, and did everything in their power to make all possible amends, sending to the mother of the murdered man the sum of 10,000 *yen* as a mark of the nation's sympathy. In 1868 Herr von Vorsblok, the first Dutch Counsul-General came to Yedo, aud he was followed by Herr von Doerfen in 1871, who also acted as representative of Norway and Sweden. He was the first foreign Minister in Tokyo to make an official call at the Imperial palace to offer New Year congratulations, a friendly custom subsequently adopted and since continued by all other foreign representatives in Tokyo. After America and Great Britain had succeeded in obtaining treaties from Japan the Netherlanders concluded similar conventions, the first one in 1856, another in 1857 and again in 1866, the latter being replaced by the treaty of 1866 in which consular jurisdiction was abolished and Japan's rights as a sovereign power fully conceded. Two new conventions to take the place of the treaty of 1896 are now under negotiation and will be concluded shortly. Thus it will be seen that from the beginning of intercourse with Japan the relatious with Holland have been most cordial. The present Minister Plenipotentiary at the Netherlands Legation, Mr. J. H. von Royen, has worthily maintained the reputation of his predecessors; while the Councillor of the Legation, Mr. Leon van de Polder, has been so long and popularly known at the Legation and in Tokyo, that the capital could not regard the Legation as the same place without him.

SUMMER

O lotus-leaf! I dreamt that the wide earth
Held naught more pure than thee,—held naught more true:
Why then, when on thee rolls a drop of dew,
Pretend that 'tis a gem of priceless worth?

Henjo—(830-890 A.D.)
Tran. by B. H. Chamberlain.

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LEON VAN DE FOLDER ESQ COUNCILLOR
TO THE NETHERLANDS LEGATION, TOKYO.
Conseiller de legation des Pays-Bas à Tokyo.
Holländischer Gesandtschaftsrath in Tokyo.

THE NETHERLANDS LEGATION, TOKYO. *La Legation des Pays-Bas à Tokyo.*
Die hollaendische Gesandtschaft in Tokyo.

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H. H. PRINCE KANIN,
HON. PRESIDENT, THE JAPAN RED CROSS SOCIETY.

H. H. PRINCESS KANIN,
HON. PRESIDENT, LADIES AUXILIARY, THE JAPAN RED CROSS SOCIETY.

MARQUIS MATSUKATA,
PRESIDENT, THE JAPAN RED CROSS SOCIETY.

Officiers de la Société Japonaise de la Croix Rouge.

VISCOUNT HANABUSA,
VICE-PRESIDENT, JAPAN RED CROSS SOCIETY,

Beam'e des japanischen Vereins vom Rothan Kreuz.

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THE RED CROSS IN JAPAN

By DR. J. INGRAM BRYAN

THE origin and progress of Red Cross Society work in Japan forms one of the most remarkable and interesting records in the history of modern philanthropic enterprise. Like all great movements it has been associated both in its origin and history with names that stand for greatness of moral force and natural compassion. One of these was the late Count Ogiu, whose lamented death took place in 1910 at the age of seventy-two. Count Ogiu had been feudal governor of Okudono in the province of Mikawa, and he was a scion of the great Tokugawa family. From early years he had been much interested in all altruistic movements. During the Satsuma rebellion in 1877 he was deeply impressed by the sufferings of the wounded on the battle-field, and at that time set about organizing measures for relief. Count Ogiu had in mind some such organization as the Knights Hospitalers of old; and he was determined that his new society should render assistance to all wounded soldiers independently of the side on which they fought. It chanced that just at that time, and for the same reason, another great-hearted Japanese, Count Sano, was contemplating the advisability of establishing a relief association to be called "The Voluntary Relief Society". These two lovers of humanity happened to meet one day, and naturally fell into a conversation upon the evils of war; and as their views were found to cōincide exactly, they resolved to join forces and put their cherished enterprise into full operation. The result was the inauguration of the *Hakuai-sha*, or Society of Philanthropy.

The new society had no sooner come into existence than it entered upon the work of relief, and members were at once despatched to the front to care for the wounded and ill, whether friend or foe. After the suppression of the civil strife and the resumption of peace, it was decided to continue the Society of Philanthropy as a permanent institution. In 1887, however, the society decided to come into line with the world-wide organization known as the Red Cross Society, and that name was then duly adopted, with Count Sano as President and Count Ogiu as Vice-President, and thus they remained for more than twenty years. Indeed the marvellous success that has attended the efforts of the Japan Red Cross Society is in no small measure due to the deep wisdom and tireless energy of those two great officials. To-day the Red Cross Society in Japan has the enormous membership of over 1,500,000 with an endowment fund of over 15,000,000 *yen*, and is, in fact, the most popular organization in the whole Empire.

It is freely admitted by all that much of the prosperity of the Japan Red Cross Society is due to the incessant and careful interest and sympathy of the Imperial Family. His Majesty, the Emperor, confers an annual donation of 10,000 *yen* upon the central organization, and in addition gives 5,000 *yen* for charity patients. Nor are the interests

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of the Empress of Japan in this work less keen than His Majesty, nor yet confined to her own country; for this year she has graciously signified her world-wide interest by sending a grant of 100,000 *yen* to the International Red Cross Committee, whose conference recently took place in Washington. Her Majesty not only furthers the general work of the organization by time and money, but she attends the annual meetings and opens them in person. These annual gatherings of the Japan Red Cross Society are among the most remarkable features of its history. No such meetings can, perhaps, be seen in any other part of the world. The annual meeting is held in Tokyo, and is so largely attended that no building can be found to accommodate the crowd, which often represents from forty to sixty thousand delegates, from every corner of the Empire; and consequently the meeting has to be held in the open air, usually in Hibiya Park in the center of the Japanese metropolis. The Crown Prince and the Crown Princess of Japan also take a deep interest in the welfare of the Red Cross Society; and the efforts of the Imperial Family are ably seconded by the nobility and other important personages of the Empire. Prince Kanin, Honorary President, and Princess Kanin, Honorary President of the Ladies' Auxiliary, never spare themselves in promoting the good of the cause, going even to the remotest sections of the Empire to preside at meetings of the Red Cross Society. Her Majesty the Empress is so keenly interested in works of philanthropy that she visited the Red Cross Hospital and showed a personal interest in all the patients there, among whom at the time happened to be one of Japan's most illustrious subjects, General Baron Nogi, who had been suffering from an affection of the ear. The President of the Japan Red Cross Society at present is Marquis Matsukata, one of the Elder Statesmen, and the Vice-Presidents are Viscount Hanabusa and Baron Ozawa, gentlemen who have done much to make up for the loss suffered in the death of Count Ogiu, the founder.

The head office of the Japan Red Cross Society is in Tokyo, where all business pertaining to the central organization is transacted; but there are now branches of the Society in all the prefectures of the Empire, including the colonial possessions, territories and Japanese settlements in Hawaii, San Francisco and other places. Of course the first aim of the Red Cross Society is to keep in readiness for war emergency, but in Japan works of charity and relief in time of peace are energetically prosecuted through its good offices. The cause of the Society is furthered by subscriptions, lectures, literature and the bestowal of an Order of Merit on those who distinguish themselves in Red Cross service. The readiness of the Society to relieve the afflicted in time of national calamity has done much to establish it permanently in the hearts of the people. In order to prepare for war emergency the Japan Red Cross Society gives much attention to the training of nurses. The women accepted are carefully trained for their duties, in mental and moral culture, no less than in scientific and medical requirements bearing upon their profession. The Society maintains a relief corps of two hospital ships, one hospital train and 124 relief detachments and transportation columns, always ready for action. Under the auspices of the

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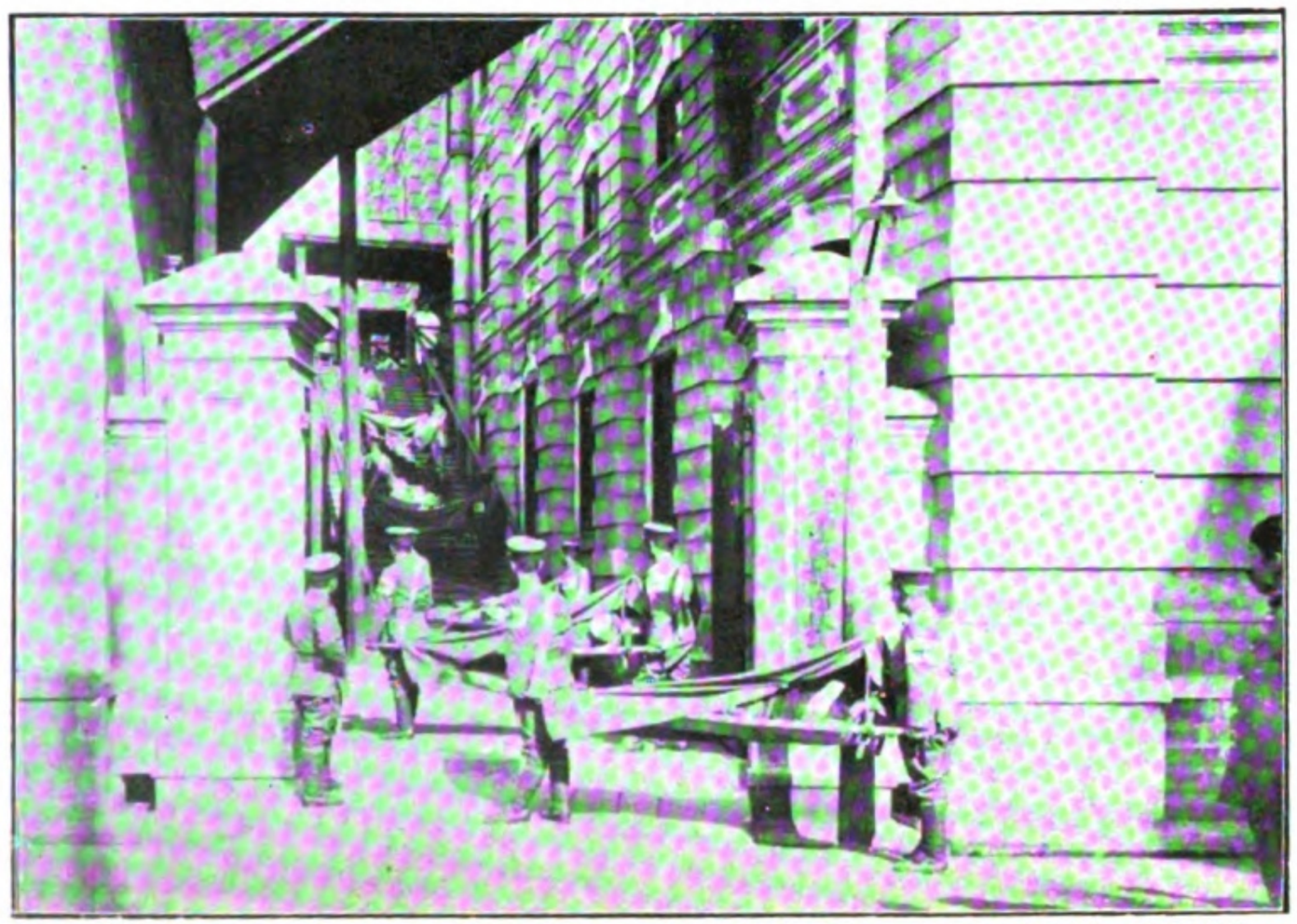
BARON OZAWA ADDRESSING THE RELIEF PARTY SENT TO HANKOW, CHINA. *Le Baron Ozawa S'adressant le corps de assistance partant pour la Chine. Baron Ozawa Anrede an die much Chine entsendete Hiefsableitlung.*

OPERATING ROOM AT THE TEMPORARY RELIEF STATION, HANKOW, CHINA. *Salle des operation. Operationszimmer.*



CARRYING IN THE SERIOUSLY WOUNDED, HANKOW, CHINA. *Transport des blessés. Weberführung der Verwundeten.*

WARD AT THE TEMPORARY RELIEF STATION, HANKOW, CHINA. *Hospital Provisoire, Hankow. Provisorisches Hospital.*

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RED CROSS STATION IN WILDS OF FORMOSA.

SHINTO MEMORIAL SERVICE FOR FLORENCE NIGHTINGALE. *Célébration Shintoiste pour honorer Florence Nightingale. Shintoistische Gedächtniss feier für Florence Nightingale.*

RELIEF STATION DURING FLOOD IN TOKYO. *Abri de la Croix Rouge à Tokyo après l'inondation. Northzelt des Rothen Kreuzes in Tokyo nach der Ueberschwemmung.*

H. H. PRINCE KANIN CONFERRING ORDERS OF MERIT AT HIS MANSION IN TOKYO. *Le Prince Kanin décore des membres de la Croix Rouge de l'ordre pour le merité. Prinz Kanin verleit Mitgliedern des Vereins vom Rothen Kreuz dem Verdienst Orden.*

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Red Cross Society well equipped hospitals are supported at the following centers: Tokyo, 276 beds; Hyogo, 114 beds; Shiga, 118 beds; Miye, 86 beds; Nagano, 191 beds; Toyama, 92 beds; Wakayama, 100 beds; Kagawa, 199 beds; Taiwan, 69 beds; Kwantoshu in Manchuria, 42 beds; in all 1,533 beds. All these institutions attend to charity patients in addition to the regular hospital work.

With regard to measures of relief in time of national calamity the Japan Red Cross Society finds plenty to occupy its time. In a country where earthquakes, fires, tidal waves and terrific storms are so frequent, the opportunity for philanthropic enterprise is extensive. During the gales that rage off the Japanese coast, rescued fishermen are often in great need of medical attendance, and sometimes the families of those lost at sea are left debilitated and destitute. The Red Cross Society sends doctors and nurses to look after those thus affected, and every effort is made for their relief. After a big fire, too, many ailing ones are found among those left homeless, and the officers of the Red Cross Society are always on the ground to render assistance. From time to time Japan has been visited with extensive and destructive floods on account of torrential rains, and the thousands of people suffering at such times have greatly appreciated the relief measures of the national Red Cross Society. During the Tokyo flood in 1910 the Red Cross Society treated no less than 10,000 patients, keeping 29 doctors and 122 nurses busy night and day for several weeks. The provincial branches carry on a similar work as occasion requires.

The Japan Red Cross Society has long had the distinction of having to keep continuously engaged in war relief measures, year in and year out; for on the island of Formosa war with the savage tribes has unremittingly gone on since Japan's occupation. The aim of the government is to reclaim the savages to civilization, but for the most part the desire of the authorities to replace savagery and outrage by civilization, has met with stubborn resistance, and almost every day sees Japanese soldiers and policemen wounded or laid low. This happens as frequently from being on the defensive as on the offensive. Consequently the Japan Red Cross Society has to keep active in the region of conflict in Formosa. The extent of the work there may be appreciated when we say that in 1910 the Red Cross Society treated no less than 7,500 patients in Formosa, and last year as many as 4,400. In a city like Tokyo accident is so frequent that the Society keeps aid stations in various wards of the metropolis, the number of patients receiving aid in 1911 being 7,530.

The services of the Japan Red Cross Society in connection with international relief measures have been no less conspicuous than at home. As soon as the revolution broke out in China, the Society sent a relief corps to aid those Japanese suffering from the results of the destruction of Hankow, and the outcome was that the corps did as much, and more, for the wounded soldiers as for Japanese nationals. In addition the Tokyo central organization sent Dr. Ariga to Shanghai to assist in organizing the Red Cross Society of the Middle Kingdom for the purpose of rendering aid to the wounded. The result was

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that Dr. Ariga not only succeeded in getting the Shanghai branch into shape for practical work, but was the means of having the Chinese Red Cross Society incorporated in the International Red Cross Federation through the good offices of the Japan Red Cross Society.

Japan's interest in the International Federation has been from the first keen and loyal. There was no hesitation to adopt the *red cross* as a symbol of the society, as in the case of Turkey. The Japanese delegation to the International Conference at Washington this year represented some of the nation's distinguished citizens, including ladies, this being the first time that the gentler sex have been appointed as delegates. When the Empress's magnificent donation of 100,000 *yen* to the International Federation is remembered, it will be seen that Japan takes no small interest in the worldwide significance of this movement for the benefit of humanity. Marquis Matsukata had an audience with Their Majesties, the Emperor and Empress, to present to them the resolution of appreciation adopted by the Ninth International Red Cross Conference, cabled to the American Ambassador, expressing gratitude to Her Majesty the Empress for the generous donation to the Red Cross Society. After the Imperial audience, Marquis Matsukata made a call of acknowledgement at the American Embassy to express his Sovereigns' appreciation of the action taken by the Washington meeting and of the cordial message delivered by the Ambassador.

The cabled resolutions were as follows:

Washington, May 9, 1912.

The Ninth International Red Cross Conference at to-day's session unanimously adopted the following resolution:

"With weighty appreciation for the generous thought and act of Her Gracious Majesty, the Empress of Japan, in creating an international foundation to be devoted to the encouragement of the relief work in time of peace, and with the certainty that we but voice the sentiment of the societies of the Red Cross of all the world, the Central Committee of the American National Red Cross has the honour of presenting for the consideration of the Ninth International Red Cross Conference the following resolution:—

'The announcement that Her Gracious Majesty, the Empress of Japan, inspired by motives of the highest benevolence, has established a foundation whose income shall forever be devoted to the encouragement among all nations of the world of relief in time of peace, arouses the strongest sentiments of gratitude and admiration on the part of the delegates from all the Government and Red Cross Societies now assembled in the Ninth International Red Cross Conference.

'In this generous and significant act, the Conference sees a powerful demonstration of that brotherhood among all people of the earth which in suffering recognizes no differences of race or station, but only sympathy and a universal spirit of helpfulness.'

"The donation thus generously bestowed upon the Conference by Her Majesty, the Empress, is accepted in the spirit in which it is given, and will be administered with the utmost effort to realize all the wishes of the Imperial Donor."

The international aspect of the good work was further emphasized in Japan by the attention given to the death of

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Florence Nightingale, who has always held a warm place in the heart of Japan. Her death in August 1910 sent a thrill of sorrow through the ranks of Red Cross workers in Japan, and left a sense of personal loss similar to that felt among other nations of altruistic sentiment. The Japanese revere her memory so much that a special religious service was held according to Shinto rite, attended by the leading workers of the Society and distinguished citizens of the Empire. At this service the portrait of Miss Nightingale was placed over the altar and her spirit was invoked in the interests of humanity throughout the world. Offerings were made and the liturgy for the dead was recited. Then Surgeon General Hirai delivered a eulogy on the character and career of this great lover of mankind, and afterwards Dr. Hagiwara read an address before her spirit, all present bowing with deep reverence. A similar service was recently performed by the medical societies of Tokyo in connection with the death of Lord Lister. Nothing could be more touching and human than these simple but profound Shito memorial services in honour of those believed not dead but gone before. And when such a service takes places in honour of those not of Japanese race, the occasion is worthy of worldwide remembrance; for nothing could be more indicative of Japanese greatheartedness.

FUJIYAMA

Where the border land of Kai
Touches hand with far Suruga,
There between them rises high
The god-like form of Fujiyama.
The very clouds of heaven are shy,
Nor do the fowls of air approach
The heights where snows do melt and die
In fires the quenching snows encroach.
The fittest words are all too cold
To tell what all men feel about thee,
O goddess, wonderful of old!
The lake of Se is still within thee,
Whence flows the pure, pellucid river,
Men, in crossing, well call Fuji.
Thou are the spirit, the peace-giver
Of Yamato, the sunrise land;
Thou art, too, our priceless treasure!
On thee across Suruga's land
I gaze with unwearied pleasure.

From The Manyoshiu.
Tran. by J. Ingram Bryan.

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RACIAL RECONCILIATION AND ECONOMIC PRESSURE

By KIROKU HAYASHI

THE increasing dependence of Asia upon Europe and America for financial backing is bound to have an important bearing on the future relations of East and West. Indeed we are now so in the hands of the West from a financial point of view, that we can hardly dare call ourselves free. Situated, as we are, on the further extreme of the continent of Asia, we have neverthless been quite unable to escape pressure of some sort from the Occident. It began with the coming of the Spanish and Portuguese in the 16th century, was backed up by the Dutch and English, and at last the Americans forced us to open up to the mercy of the outer world. China has been subjected to similar pressure, but has on the whole remained insensible to it; whereas the rapid awakening of Japan has led to her apprehension of the danger and the putting forth of efforts to deal with it. But the pressure of the past must be reckoned as nothing compared with the stress of financial obligation to which Japan and China are alike exposed at the present time. What the outcome will be is one of the most important questions that oriental nations will have to solve in the next few generations.

To many of us out here in the East the new phase of the situation brings us face to face with a financial combination of Europe and America before which we may well hesitate and tremble. When it comes to fighting, we can fight and hold our own. But when the weapons are gold and silver we are at an immense disadvantage, as we have only just begun to practice the use of these, and our armament is the most meagre. So long as the money loaned us by the West was ostensibly for our commercial and industrial development, we could only be grateful and regard the influence as for our good; but as we feel ourselves gradually being drawn into the coils of financial obligation to the Occident, and realize the disappearance of the right to call ourselves our own, we naturally begin to doubt whether after all our financial dependence on strangers will prove ultimately for our welfare. Up to the present we could keep up a survey of the situation, but the circumstances are now getting so complicated that prophecy is difficult. The only thing about which we have no doubt is the fact that the financial pressure of the West upon the East is increasing steadily with the months and years, and that the East will have to be more than wide awake if the ensuing difficulties are to be obviated. Things cannot be allowed to go on with the hope of some happy chance that they will right themselves. Pressure is bound to bring irritation, and this will lead to collision if not alleviated. We must, therefore, face the situation frankly, and call upon the West to consider with us the responsibility created by the circumstances.

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The political pressure that for some years was increasingly brought to bear upon Japan, she settled, or at least checked for a considerable time to come, in the great conflict with Russia; so that probably no other nation would care to repeat that pressure and force us to the same attitude. The failure of Russia may or may not have taught the West the futility of the squeezing-out policy. Still we never can be quite sure that some other Power will not attempt at one time or another to subject us to political pressure. We have a sort of conviction, however, that the political ambitions of Europe and America are to some extent made secondary to financial interests; and the question before us now is whether financial pressure is not just as irritating and even more dangerous than political ambitions. The solution of the difficulty will turn on the query whether the people of the West will be able to assist us financially without enslaving us economically. This, of course, depends on how far the West will try faithfully to promote our intrinsic good and leave us free to answer our obligations. If they do all in their power to enable us to use their money for the peaceful development of our resources and the payment of our debts, the results will be just what we hope for. But if our loans render us subject unto strangers, our development will be cramped and our nation but encumbered. It is not much use for us to waste time in apprehension on account of the great influx of Western capital. It better becomes us to devote much attention to educating ourselves in matters of finance so as to be able to deal intelligently and justly with the situation. Financial conquest is the most insiduous and far-reaching of aggressions, and its victories the surest and most enduring.

We need go no further than China, standing at our very doors, to behold the danger of which we speak. That country is to-day hopelessly in the hands of the West from a financial point of view. When a country loses its financial independence its sovereignty is little more than a name. The spectacle of the representatives of 400,000,000 of people wriggling in the hands of financial syndicates, such as we have been witnessing in China for some time past, is pathetic in the extreme. When a country is so wholly at the mercy of strangers, it is unnecessary to say that its future depends altogether on the altruism of its masters. So far we have escaped this humiliation in Japan; and if we are permitted to prosecute our policy we hope to be able to make ends meet without foreign interference. But to justify this hope we have to see to it that our loans do not increase, and that we shall always be making our way further and further out of the deep waters of financial obligation to other countries. The idea of a country like Japan being able to compete successfully with the wealthy nations of the Occident may seem preposterous, yet no less an ambition must be ours. If we make up our minds to it and pursue the right policy, the present influx of foreign capital to the Far East may be utilized to our advantage and in no way to our hurt. We must learn to feel more and more that the very fate of Asia depends on our maintainingg our stability in this respect.

To some it may appear a very uncalled for assumption to regard the fate of Asia as depending upon Japan. At the

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same time it cannot be denied that a considerable number of thinking persons in Europe regard our defeat of Russia as a severe setback to Occidental ambitions in the Far East. We have not advanced to the theory of a Monroe doctrine, but we have sufficient faith in the inherent justice of our cause and the goodness of western civilization, to believe that all rightminded persons and nations have no more thought of conquest in the Far East than Japan has of conquest in America or Europe. This being so, it must be admitted that our ability to hold our own against one of the greatest of western powers, has enabled us to make a valuable contribution to the conditions that will finally settle the fate of Asia. Whether we shall be able to make an equally valuable contribution to settling the destiny of the Far East financially, remains to be seen. Of one thing we may be sure, namely, that if we cannot succeed in doing this, our enslavement will be no less real and humiliating than had we suffered reverse on the battlefields of Manchuria. Outwardly it may seem preferable to fall into the financial clutches of England and America, than to giving way before the arms of Russia, but some of us will be disposed to regard financial slavery as the worse of the two. Let us bear in mind that while those enslaved politically are not always so financially, yet those under financial obligations are always likely to lose freedom politically. This is to-day the burden of the East, and all who take thought for the good of the East, must give this matter increasing and careful attention.

I am not of those who look for hope from possible jealousies among our would-be benefactors of the West. Jealousies undoubtedly do exist among them, and to some extent affect their Far Eastern policies; but it is the height of folly, and a poor compliment to the West, thus to anticipate good from their want of harmonious coöperation. Rather do I look upon the circumstance as giving the nations of the West an unexampled opportunity of showing the true nature of their character and civilization. Out of our financial obligations to them can come the greatest good to us and to mankind; for, that which benefits one nation enriches the world, and benefits all; but this depends on whether they use their ostensible benevolence for their own selfish interests or for the peaceful development and the consequent racial reconciliation of the East and the West. It is true that there is a certain type of man who dislikes his brother the more he finds himself under obligations, and especially financial obligations, to him; but it is to be hoped that this spirit does not prevail among the more thoughtful people of the Far East. If, having us financially at their mercy, the people of the West treat us with humanity and justice, for we ask no more, the East and West will be drawn more closely together, to their mutual benefit and goodwill.

The difference between oriental and Occidental peoples is not so vast as Kipling pictured it with his facile pen; but no one denies that centuries of separation have left diverging lines of thought and policy that cannot be reconciled in a moment. However, our blood and our money are the same colour, and our brains and hearts do not reason and feel so very variously. Both East and West know a good thing when they see it, and both are capable of believing good of each other. As

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education spreads and the spirit of human brotherhood prevails, race prejudice will weaken and love of mankind will establish itself among the nations. Herein lies a tremedous responsibility for those nations upon whom we are dependent for the hard, cold cash necessary for national development; for we are expecting them to do to us as they would we should do unto them. What we are anxious about is that the Golden Rule shall be applied as much in matters of finance as in social and religious matters; for finance is at the bottom of all our possible difficulties. The immigration problem between us and the United States, for example, is nearly altogether a financial one. People talk of race prejudice and divergence of civilization, and all the rest of it, but as a matter of fact the difficulty is that the Japanese workman can live on less money than the American, and on this account and almost wholly on this account, he is feared and tabooed. If we can settle these financial questions, the lesser ones of race prejudice and national customs will melt away. With most people the question of colour and custom is largely a matter of money. Whether it should be so I do not venture to discuss. Taking things as we find them, let us not evade the responsibility by contending otherwise. Consequently I venture to assert that the reconciliation of East and West will depend to a greater extent than at present realized, upon the manner in which they conduct their financial relations. If the financial powers of the West use the East as a field of exploitation untempered with justice and humanity, races will diverge further and further in sympathy till collision is unavoidable. But if reason and justice prevail sufficiently to exclude pressure and financial slavery, the two sides of the world will be drawn into closer and closer bonds, to the mutual peace and prosperity of both hemispheres.

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COUNTRY LIFE IN JAPAN

By "RUSTIC"

THE Japanese is essentially a lover of rural haunts. Though the great centers of commerce and industry are yearly absorbing multitudes of the agrarian population, the vast majority of the people still live upon the direct fruits of the soil.

In Japan as in all countries the farmer represents the most conservative class of the population. The governing classes, constituting as they do the brain of the nation, are more or less subject to the influences of occidental life, but the farmer stands for the heart of the Empire, yet untouched by an alien civilization. He lives as his ancestors did millenniums ago; his methods of cultivating the soil are as primitive as those of the ancient Egyptians. Impervious to every device suggested by modern agriculture, he digs his way by the slow process of manual toil. The spade is his plough and the ox his traction engine. Sometimes a forked tree-trunk tipped with metal is used to tickle the easy loam for the reception of seed for barley or potatoes. This is pulled by the ox if not by some more human member of his family. He reaps his corn with the ancestral sickle, thrashes it with the old-time flail, and winnows it with a fan or some chance wind. The sacks to garner it are made of rice-straw; and he conveys it to market himself on a two-wheeled hand-cart. By careful cultivation he can extract from the willing land three crops a year; for which he must repay the soil with ample fertilizer.

The farmers of Japan may roughly be divided into three classes: the small tillers who have not more than two or three acres, which they without assistance cultivate themselves, and with whom may be included those known as agricultural labourers; those owning several acres, and who can afford to employ hired farm-hands as occasion requires; those owning extensive agricultural domains and carrying on the business of farming on a large scale. It is scarcely necessary to say that the great majority of Japanese agriculturists belong to the first class. As a rule the Japanese farmer does not own his land; he rents it from a landlord by paying the owner half the value of the crop produced. A great deal of the arable land in Japan is owned by Princes, Nobles, and the descendants of the ancient *daimyo*, as well as others who have been able to take advantage of the poverty of the people to buy up mortgages.

It is remarkable with what success the Japanese farmer is able to secure a living from so small an extent of land. One working no more than two and a half acres, which is about the average farm, finds little difficulty is supporting a family of six, paying his rent and taxes as well. Very little is required in the way of ready cash, as the most insistent demand is rice, which the farm itself produces. He also supplies from the land his further necessities in the way of barley, beans, and vegetables. The demand for clothing is immaterial, especially in summer; and generally with thrift, provision can be made for the lower temperature of winter and still maintain a competence. The agriculturist of this class is accustomed to boast not so much of what he has as of what he does not need. He likes to compare his lot favorably with school teachers and other employes of the Government, who have to spend in ready cash, what to the farmer are enormous sums in clothing and board; while the farmer's whole month's outlay is a few sen for salt.

It is marvellous the quantity of produce the Japanese farmer is able to squeeze from his tiny holding of two and one half acres: in twelve months he

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SOME RURAL SCENES. *Ländliche Scenen.*

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WEEDING THE RICE

A CULTIVATE(O)R AND A COUNTRY VIEW

A SCARECROW

CLEANING THE GRIST

will take from that extent of ground 50 *yen* worth (£5.) of rice; beans, melons, potatoes and other vegetables, to the value of 20 *yen* (£2.). If more than this acreage is cultivated assistance must be had to the extent of one person for each two and a half acres; but as most of the farmers employ their wives and children in this way, expense is thereby saved. However when the recent increased cost of labour is taken into account, the profits of the larger land holders are not sufficient to make them much better off than the smaller farmers who are not obliged to hire assistance.

The wage of the agricultural labourer is about 35 *sen* (8½ d.) a day for a man, if boarding out; 20 *sen* if taking meals with the family. For female labour the wage is one third less. If the cost of labour continues to rise, as it must do with the rising cost of the necessities of life, it will soon be cheaper for the Japanese farmer to utilize animals for the cultivation of the soil. A horse can be bought for 70 *yen* (£7.); and with a general use of horse-labour no doubt a more general use of western agricultural machinery might be expected. But on account of the peculiar quality of Japanese soil and the arrangement of the fields it is difficult to see how occidental machinery could be extensively introduced without some radical readjustment as to bulk and locomotion.

Though the Japanese farmer, like his cousin of the west, is a chronic grumbler, he may be regarded as more generally contented with his lot than any other class of the native population. He certainly enjoys the greatest degree of liberty; for he seldom has occasion to be subservient to his betters and can arrange his own hours and work with a freedom unknown to the dweller in cities. Of course his measure of satisfaction with his condition is due in no small degree to his ignorance of more desirable circumstances. On the whole his life may be taken as physically healthier than that of any other portion of the population, showing as his class does, the lowest death rate, and supplying numerous instances of extreme longevity. Indeed examples of great age in Japan are to be found exclusively among farmers and fishermen.

If, as has been suggested, the Japanese farmer represents the great mass of the population of the Empire, to see Japan as it is one must become acquainted with the life and thought of the agricultural classes. Theirs are the ideas upon which the ancient civilization of the country has raised its structure, and by the tenacity of which it maintains itself inviolate against the attacks of western influence. In other countries the farmer, under female suggestion at least, aspires in a measure to city ways; but in Japan the rural folk regard urban conventionalities with aversion. Even after he comes to live in the city, the Japanese countryman is still a rustic. What strikes a foreign visitor most upon visiting a Japanese city, is the resemblance of the citizens to what are looked upon as the back country classes in Europe and America. And yet the difference is perhaps more apparent than real for the Japanese rustic is not less democratic than his brother of the west. He is not fond of change; but if it must come let it be quick and with revolution. This is seen most clearly when on moving to the city, he enters the ranks of competing labour and finds himself at variance with capital. The erruptions of labour in Japan have not come from the representatives of the old arts and crafts of the country; but from the industrial centers congested by acretions from the rural population. The Japanese farmer represents Japan as she was in the feudal days; modernity has not yet invaded his quietude. But his relatives are accumulating at such a rate in the industrial cities that in time there will doubtless be reflex action on the country, and the farmer will then be as anxious for social and material advancement as he now is in the West.

The life of the Japanese farmer is as fully charged with superstition as was the case with his class among the ancient Greeks and Romans. Living close to mother earth, he hears the whispers of his ancestors who have assimilated with her dust. From nature's womb they come; to her bosom they return.

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In Japan man is in constant awe of nature. Owing to the persistent evil of posterity many of the spirits of the past are furious with devilish rage, and must be propitiated; others simply desire not to be treated with indifference. Though absent in body, the life of the past is ever present in spirit. The farmer hangs paper charms over his doors to keep off the devils of fire, sickness, or other calamity. He sets up notice boards in his fields to inform injurious insects that they had better keep out, and to warn the spirit of blight against entrance. These charms are bought cheaply at a local shrine, or some more distant place of sanctity, with a reputation for the specialty. Other farmers have faith in more direct and tangible methods, and indulge all night in the beating of drums or gongs, the idea being that if the noise is kept up long enough the insects will die. Foreigners who have been subjected to this infliction while guests at nearby hotels, admit the effectiveness of the device. Certain vegetables, such as the cucumber, are never eaten before offerings of first fruits are made to the god of vegetables; meanwhile sceptics enjoy this species of vegetable early and cheap. The accumulation of offerings in kind at some country shrines is so great as to produce a temporary slump in the market when the priest offers them for sale. In some districts, if the season is bad, pilgrims are sent from shrine to shrine to secure a reversal of attitude among the gods of plants and vegetables. In a certain village, after praying and propitiating vainly the god of rain for some weeks, the young men of the place became enraged at the indifference of the deity, marched in a body to the shrine at the top of the hill, carried the helpless idol bodily down and dumped him into a paddy field.

Of course in Japan there are as wide differences between country people of various types as there are in other countries. Degrees of intelligence and taste are frequent and conspicuous. One often comes across men of very superior intelligence, who have retired from the city for a life of meditation. Like monks they labour at times and study at times, their main object being to unravel the intricacies of human existence. There is nothing like them in history, save perhaps, some of the philosophers of ancient Greece. Moreover, some of the country doctors are delightful characters to meet, in close sympathy with the people and deeply versed in rural prejudices and superstitions. The Japanese countryman responds to Christian teaching and civilization even more readily than his brother of the town. The arrival of the travelling missionary with his baby organ and magic lantern is one of the most interesting and edifying experiences of the rural year. The writer, who is not a missionary, has seen Christian congregations in the most remote and rustic parts of Japan, which for decency of dress, reverence in worship, and devotion to principle, as well as hospitality to strangers, would put to shame many a country church in Europe and America.

Country life in Japan does not command the degree of quietness and general relief of nerve tension that one might naturally expect. The summer night is one long unceasing tumult of frogs, cicadas, crickets, and insects innumerable. The Japanese rustic is poetically and spiritually more in accord with this shrill-voiced environment than any foreigner can be; it is an echo of the music of his race; and he goes to sleep to it as to the sweetest of sounds, the murmurous lullaby of the endless generations. Should it cease even momentarily, the silence would be so great that the population would awake. During absence from home there is no time the Japanese is so lonely and sad as when he thinks of the piping clamour of the insect voices and the echo of the frogs, which recall cherished memories of his native country.

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THE TAKE TORI MONOGATARI

II

SECURING THE SACRED BOWL

BUT the princes, as soon as they heard the words of the old man, said, murmuring among themselves: "Why does she not out with it at once, and say that she never wants us to come near her again. 'Tis forsooth, that the Lady holds in distain our courteous suit." So they turned and with heavy hearts fared each to his own home. But as they must surely die if they could not call the maiden their own, they decided that it would be better to try to procure the objects she desired, even if they had to go to strange lands and lose their lives in pursuit of them.

Since all the future seemed without hope to Prince Ishizukuri if he should never again gaze on the face of the Lady Kaguya, he pondered much on whether he might not after all be able to light upon the Holy Buddha's bowl if he went up and down the land of Tenjiku (India) in search thereof. To undertake such a journey and on so doubtful a quest, however, was no light matter, and he finally began to wonder if he were really justified in setting out on a voyage of tens of thousands of leagues on chance of finding the bowl in the vast land of North India. He let it be known, nevertheless, to the Lady that he had set out upon the journey; whereas he had not gone at all, but had hidden himself three years in the land of Yamato, toward the end of which time he happened to find in the hill monastery of Tochi on an altar of Sinzuru a bowl blackened by age and smoke, which he took with him wrapped in a cloth of brocade. He attached to it the usual branch of blossoms, set out for the dwelling of the beautiful Kayuga and had the gift presented to her in due form. She looked into the bowl, marvelling much; and within it lay a scroll, whi h she opened and found thereon this verse:

Umi yama no
Michi no kokoro wo
Tsukushi-hate:
Ishi no hachi no
Namida nagare wa!

O'er many a mile of sea and hill
Hath fared thy servant wearily,
To get the stone bowl of thy will
And bear it to thee cheerily:
No stone within the river's bed
Hath had more tears upon it shed!

The Lady looked once more to see whether the bowl gleamed with the rumoured light, but not even as much as a firefly's twinkle could she discern, so she had the gift returned to the Prince, accompanied by a scroll whereon these lines were written:

Oku tsuyu no
Hikari wo da ni mo
Yadosumashi:
Ogura yama nite
Nani motomekemu?

No pending dewdrop's sparkle
Within this bowl is seen!
Where Ogura's hill doth darkle—
No farther hast thou been!

Upon perusing this favour of the Lady the Prince cast away the bowl, and indited the following answer:

Shirayama ni
Ayeba hikari no
Usuru ka to:
Hachi wo sutete mo
Tanomaruru kana!

Nay, on the hill of brightness
What splendor will not pale?
Far from thy beauty's whiteness
The bowl to shine won't fail!

But never a reply would the Lady deign to give, nor would she heed his impetuous supplications; and the Prince, therefore, wearied with vain petitions, ultimately turned him away and sadly departed. And thus it came to pass

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that men say of a crestfallen fellow, "hachi (haji) wo suteru."

THE JEWELLED BRANCH OF MOUNT HORAI

Prince Kuramochi was somewhat of a wily disposition; and he had it announced everywhere that he intended to go in for the baths of the land Tsukushi; but to the Lady Kaguya he sent word that he was setting out to obtain the jewel-laden branch of her desire. Taking with him a few samurai of closest attendance, for he alleged it his intention to travel incognito, he started towards Naniwa, and after his attendants had seen him safely on board the boat at Miako, they for the most part went back. In this way he made people think he had begun his voyage for Horai, but he delayed some three days at Naniwa, and started back for the capital, being sculled up the river. The necessary commands had previously been given, and six men of the Uchimaro family, the most noted handicraftsmen of the day, had been found and lodged in a special dwelling surrounded by a triple fence, whither, too, the Prince took up his abode. All the necessary materials and furnaces were furnished the men, and they were commanded to make a jewel-laden branch to be in no way different in looks from that which the Lady Kaguya sent him to procure. The scheme was laid and carried out with much cunning; and in due time the Prince, taking with him the completed branch, set off secretly in a boat down the Naniwa, at the same time pretending to his retainers that he had returned; and assuming the guise of one terribly worn and tired, he awaited their coming to receive him. They all came in due course and gave him welcome home, and he had them place the precious branch in a casket covered with brocade, and he went on triumphal procession through the city. "Wonderful!" shouted the throngs that followed. "The Prince Kuramochi has come up to the capital bearing with him the *Udonge** in bloom.

* Fabled fig tree which blooms every thousand years.

Now when the Lady Kaguya got rumour of these things, her heart sank within her; for she said: "Surely the Prince hath gotten the better of me!"

Soon the arrival of some one was heard at the entrance, and presently it was annonnced that the Prince had come and was waiting to have a word with her Ladyship, though still wearing his travelling dress; for he had gone into great perils to obtain the branch, and he was anxious to lay it at her feet at once, and so had not even taken time to change his clothes. The old man received the message, and with it carried in the branch, to which was attached this stanza:

Itazura ni
Mi wa nashitsu tomo,
Tama no ye wo
Taorade, saye wa
Kayerazaramashi!

Though I my very life should give
I'd get this jewelled branch for thee:
Since without thee I could not live,
And without it no hope could be!

As the Lady looked upon the branch and was only the more sad, the old man came to her and said: "Daughter, it is no doubt the very branch you asked the Prince to bring you from Mount Horai; and as you see now that he has accomplished the quest without failing in any particular, you may not delay his guerdon. Without waiting even to change his travelling dress, the Prince has hastened here; so you can no longer refuse him."

But the fair maiden only rested her chin on her hand and was silent, the warm tears moistening her cheeks. In the meantime, the Prince, firm in the opinion that his scheme had worked and that he need fear no denial, patiently waited at the entrance, while the old man continued importuning the maiden saying: "The like of this branch is not to be seen under heaven, and you dare not repel longer the Prince's suit; nor is he a man of uncomely person."

The Lady then made answer and said: "It is indeed hard to oppose still my father's will; but I laid upon the Prince a quest by most deemed unattainable, and yet he has won it in a marvellously short time, a bitter grief indeed to me."

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Then the old man set to work putting the room in order, after which he went out and thus addressed the Prince: "Your humble servant would fain know how you came to get the branch, and what manner of place it may be where such a tree grows; for a lovely land it must be, and very pleasant to see." Whereupon the Prince answered and said: " Well nigh two years now, on the tenth of the second month, we sailed oceanwards from Naniwa over the trackless deep. As life itself did not matter to me if I obtained not the desire of my heart, I pressed on, blown where the wind listed. If we perished, what of it; we would make what way we could over the broad sea, and perhaps we might somehow reach the mountain men call Horai. So further and ever further we sculled across the surging billows till our native shores were left far behind. Bearing onward thus, now plunging into deep sea-troughs till we could almost see the bottom, now driven before the gale to unknown lands where demons would like to have slain us, without knowing whence or whither our direction, we were almost swallowed up of the sea. For food we had to fare on roots; and from the hills beings terrible beyond description came out and drove us away, till we had to feed upon the spoil of the sea. Alone under strange skies we sojourned, with no human face to cheer or help, we fell a prey to divers diseases, and drifted along aimlessly, at the mercy of the wind and tide for some 500 days. Then just about the hour of the dragon, four hours before the sun was at the zenith, our eyes caught sight of a lofty hill looming faintly over the watery waste. Much wondering, we gazed upon it long and intently, for it was a majestic mountain towering above the ocean. So lofty was it and fair of form that we doubted not it was the goal of our seeking; and our hearts were filled with gratitude. More busily we plied the oars, coasting about for two or three days, when lo, we beheld a woman, in apparel like an angel, come forth from among the hills; and in her hand she bore a silver vessel filled with water. Landing forthwith, we approached her, and said: "Pray what do men call this mountain? 'And she replied:' 'Tis Mount Horai,' whereat our joy was full. We ventured to inquire the lady's name, but she answered 'My name is Hokanruri,' and then vanished among the hills. So precipitous were the sides of the mountain, we saw that no man could ascend it, so we wandered about the foothills, where trees grew, bearing blossoms such as human eye hath not seen. Down from the heights flowed a stream of rainbow hue, yellow as gold, white as silver and blue as the precious *ruri* * ; and the river was spanned by bridges made of gems; and all along the river flourished trees laden with dazzling jewels. From one of these I broke off a branch, which I now venture to present to the Lady Kaguya. An act of sacrilige it may have been, I fear, but how could I otherwise accomplish the object of my quest? Inexpressably beautiful was the mountain, which has not its like in all the earth. As I plucked off the fair branch, my heart sank within me, and I hastened on board ship; and with a fair wind behind us, we sped onwards for four hundred days till we sighted Naniwa, whence, without tarrying, I departed in haste to lay my achievement at the feet of the lady of my heart, not even taking time to change my raiment, soddened by the salt sea brine."

So moved was the old man by the dramatic recitation of this tale, that he forthwith composed a verse appropriate to the sentiment:

Kuretake no
Yoyo no take toru
Noyama ni mo:
Saya wa wabishiki
Dushi wo nomi miji!

Amid the shadowy bamboo trees
And over hills beyond abode,
I've hewed the saplings in the breeze;
But thus so sad an internode†
I have not seen
Where I have been!

Upon reading the verse, the Prince made answer and said: "For many and many a day have I endured misery;

* Lapis Lazuli

† Joint of the bamboo, meaning misfortune in the poem.

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and now at last I dream of peace," and he in a jiffy dashed off the following stanza :

Waga tamoto
Kiyo kawakereba,
Wabashiki no
Chigusa* no kazu mo
Wasurarenubeshi!

Dry to-day is the long-wet sleeve,
And ended the endless sorrow :
That I've endured I do not grieve,
For joy of remembering tomorrow!

Just at this moment six men appeared inside the gate ; and, marching up one after another, they presented a scroll held in the split end of a bamboo. The man beariug the bamboo said : "The chief of the craftsmen, Ayabe-no-Uchimaro, begs to say that he and his fellows for the space of a thousand days have racked their brains and spent their bodies in trying to fashion a jewel-laden branch ; and yet in spite of their toil and pains they have never received a copper in wages ; and he now humbly prays that they be accorded due payment wherewith they may be able to buy food for their wives and little ones!" Thereupon the man lifted up the bamboo and presented the scroll to the Prince.

The old man was thunder-struck as he listened to the words of the craftsman ; but the Prince was beside himself with dismay, and felt his liver wither within him. When the Lady Kaguya heard thereof, she commanded the scroll to be brought to her ; and opening it she read as follows : "As his Highness had recently shut himself up with us mean craftsmen, getting us to fashion a jewel-laden branch of rarest beauty, and promished me by way of reward the mastership of the craft, I thought, seeing that the branch was intended as a gift to the Lady Kaguya, who was to be the Lady of the palace, that I should seek her assistance, that my guerdon might be given me and the wages duly paid."

As the Lady Kaguya read these words, her face, which had for some time been clouded with grief, turned radiant with joy ; and summoning the old man, she said to him : "And this is a real branch from Mount Horai, is it? By my faith, let his tricky Highness be dismissed at once and take his jewel-laden branch with him!"

The old man could do nothing but acquiesce, so he nodded, saying : As the branch is nothing but an imitation of the most artificial kind, there can be no hesitation in returning it." And with the branch, the Lady Kaguya in the lightness of her heart, now indited this poem :

Makoto ka to
Kikite mitsureba,
Koto no ha wo
Kazareru tama no
Eda ni zo arikeru!

On the gift I gazed and asked
"Is it truly from Mount Horai?"—
'Tis with leaves of *talk* enmasked,
And jewels made to order!

Accordingly the false branch was returned to the Prince. As the old man pondered over the lying tale wherewith he had been beguiled, he regarded the Prince with anger, the latter standing motionless, not knowing whether to depart or remain. The sun was sinking low, and the Prince made up his mind to go, and so he slunk off. Then the Lady Kaguya summoned the craftsmen who had been the means of undeceiving her, and rewarded them with praises and presents, whereat they greatly rejoiced, saying that they knew such would be the result, and so they departed. But on their way home they were waylaid by order of the Prince, blood was shed, and their treasure taken from them. The unexampled shame to which the Prince had been put by the discovery of his deceptlon threw a shadow over all his remaining days. He complained that he had not only lost his mistress but that his name had been made a reproach throughout the land. Consequently he withdrew to the recesses of the solitary hills where he spent his declining days. Time and again his chiefs and retainers tried to discover the whereabouts of their lord s retreat, but he remained dead to them and to the world. And it was on account of this history of His Highness Prince Kuramochi that arose the saying : "*tama-zakaru*" (blooming with jewels).

(*To be Continued*)

* One thousand herbs=endless or innumerable.

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THE LADY KAGUYA AT THIRTEEN

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1.

2.

3.

4.

1. MIYANOSHITA 2. TONOSAWA 3. SOKOKURA 4. DOGASHIMA

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THE SEVEN SPAS OF HAKONE

IT is said by Japanese Geologists that the whole region of Hakonê was at one time the scene of vast volcanic activity, with a crater of greater elevation than Fujiyama, but that in the course of ages, the lava flow, finding vent elsewhere, a depression set in, leaving the district known as Hakonê, in the formation at present seen. The subterranean heat, however, has not yet wholly dissipated, with the result that there are various hot springs throughout the region. These have a great attraction for those seeking watering-places in the holiday seasons; and even at other times also, crowds of sojourners are to be found enjoying the hot baths in the numerous hotels established at the hot springs. The most popular resorts are known as the Seven Hot Springs of Hakonê, namely: Yumoto, Tōnosawa, Miyanoshita, Sokokura, Dōgashima, Kiga and Ashinoyu. Of these Yumoto and Dōgashima have the purest mineral waters. Ashinoyu is strongly sulphur, while the others contain more or less mineral salts.

The trip from Tokyo or Yokohama to Yumoto is conveniently pleasant. Two hours from Tokyo bring one to Kozu whence an electric tram brings one to Yumoto in an hour. Yumoto means "hot-water-source," and is so called because it was the first *spa* to attract public attention. At the village there is a pleasant native hotel, though most foreigners like the one about a third of a mile further on at the next hot spring, Tonosawa. At Yumoto there is a pretty little waterfall called Tama-dare-no-taki, and also an important temple, the So-un-ji, containing the tomb of So-un Hojo, the famous hero destroyed by Hideyoshi.

The scenery about Tonosawa is exquisite in the extreme. The village occupies an elevation considerably higher than Yumoto, beside a rapidly flowing stream pouring out from Lake Ashi with a rush and a roar adding to the music of the mountains. Tonosawa was a favourite resort of the late Prince Ito, and his presence naturally attracted many to the place. In the neighbourhood is the temple of Amidaji, from the site of which the view over the neighbourhood is magnificent beyond compare.

Among the more noted of the Hakonê Spas is that of Miyanoshita, about four miles further on from Tonosawa. Here there is an excellent European hotel, the Fuji-ya, so popular that at all seasons there seems to be a plentiful supply of guests. The purity of the air, the excellence of the hotel accommodation and the entrancing scenery all around, render this one of the most delightful spots for a restful sojourn after touring about the country, or overworking in an office. The hot baths of the hotel are supplied from the natural hot springs, and one has to try them only to believe them incomparable. The village lies in a valley between Mount Takanosu and Mount Myojinga. The cherry blossoms of the hillsides make Miyanoshita look like the heart of Yamato; while in the autumn the varicolored tints of fading leaves leave the effect of some rich brocade. From the top of the hills one can have a fine view of the sea of Sagami, wild and fair in the far distance.

Proceeding further down the valley one comes to the little hamlet of Sokokura, situated on the side of the swift flowing Hayakawa. To appreciate the place one has to know something of its associations. This insignificant-looking spot has had a tragic past. In the days of the civil wars, when the conflict between the northern dynasties was prolonged and fierce, one Yoshitaka, of the Southern dynasty, took refuge in this little village to bathe and cleanse his many wounds in the springs of the place. The emissaries of the Ashikaga soon found his whereabouts, however, and fell upon him and strangled him.

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The sad event has been made a subject of dramatic treatment by Yamazaki Shiko of Tokyo, and was put on the stage at the Meiji theatre.

Some five *cho* onwards is the village of Dōgashima. The well wooded hills environing the place give a feeling of snugness and mysterious ease. Consequently there are not the fine prospects and views of other resorts; but this makes Dōgashima a pleasant spot for the hot and humid summer. The place boasts three hot springs. The Muso-yu was discovered by the famous priest, Muso-Kokushi. Two cataracts near by are called Shirabe-no-taki and Konoha-gakure-no-taki respectively.

It is eight *cho* from Sokokura to the village of Kiga, on the western side of the Hayakawa. With the towering peaks of So-un-zan and Myoga-take on the west and steep hills behind, the scenery at Kiga is extremely fine. There is a beautiful garden at the tea-house called "Goldfish House," where numerous gold-fish in the pond are fed by guests for amusement. The garden is in picturesque Japanese style and usually attracts much attention from foreigners.

The village of Ashi-noyu lies on a bleak elevation between Futagoyama and Komagadake. Owing to high winds the place is treeless, and, as the name implies, there are quantities of marsh reeds everywhere, the hot water oozing out from the marshy depression on the hill. Owing to elevation the place is cool in summer; and the sulphur springs are much patronized by persons with skin disease. Southwest is a small hill known as *Fuedzuka*, "mound of the flute." The origin of the name was on this wise. When Yoshimitsu, the celebrated flautist of ancient times, started out from Kyoto to assist his brother, Yoshi-iye, in his subjugation of the savages in the north, Toyohara Tokiaki remembered that Yoshimitsu had the secret of a famous tune; and, thinking that the great musician might possibly be killed and never return, he set out after him to try to persuade Yoshimitsu to impart to him the secret of the melody. Toyohara overtook the musician at this hill; and Yoshimitsu was so impressed by the earnestness and zeal of his pursuer in the cause of music, that he consented to teach him how to play the famous tune. Consequently the spot where they first played the *sho* together was called the Mound of the Flute. Some distance down is a little peninsula on which stands the Imperial villa, not open to visitors. On the shore at the foot of Komagadake is an imperial shrine dedicated to Ninigi-no-mikoto, where in times long ago the priest, Mangan, used to pray. After Yoritomo worshipped there the shrine assumed a position of importance. Being successful in his campaign against the Heikê two famous swords of the Genji were presented to the shrine, the Mijin-maru and the Usumidori, both kept in the shrine as treasures of incalculable value. On the way to the shrine may be seen the tombs of the Soga brothers, the most famous representatives of old Japanese vendetta. Here too is the tomb of the lady, Tora, sweetheart of one of the brothers; and the tombstones are in the ancient form of native sepulture, known as the *gorinto*. Near a flight of stone steps is the *Hakone-no-seki*, or old barrier where all travellers had to show passports. The idea was to prevent enemies of the Tokugawa government coming in the vicinity of Yedo. The examination at the barrier was very strict, especially with regard to women, for the *daimyo* were always trying to smuggle their wives back to the home estates, whereas the *bakufu* was determined to keep them in Yedo as hostages in case the *daimyo* should turn out rebellious.

The region all round Lake Hakonê is most interesting and picturesque. The lake itself is a delightful sheet of water of great depth, from the shores of which Fujiyama can be seen, at times reflected in the blue waters. A spot of some interest near the lake is Ojigoku (big hell) the remnant of an old crater where the boiling water gushes out with fearful impetus and sound. One has to pick one's steps in this region very carefully, for a slip of the foot means being boiled to death in a moment. The horrible spot takes its name from Buddhist de-

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KOWAKIDANI

MOTOHAKONE

OWAKIDANI

ASHINOYU

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FUJIYAMA

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scriptions of the place of future punishment for backsliders. There are several places in the district where hot water emerges, showing that the *strata* all through these mountains is yet under the influence of volcanic fire. At Yunohanazawa, Ubako, Sengoku, Kowakidani and other places there are also hot springs, though they have not attained to the importance of resorts for tourists.

The entire Hakonê region may be regarded as the Switzerland of Japan. Here thousands of Japanese and foreigners are to be found during the warmer months taking in the springs. Added to the exceeding picturesqueness of the environment are the no less interesting associations of nearly every village of the region with some important event or personage in Japanese history.

FUJIYAMA

I saw Mount Fuji's crown of snow,
Rose-jacinth in the azure blue,
Reflect within the lake below,
An opal's universal hue.

Before the Orient isles were born,
She rose above the shoreless main,
Like some fair planet of the morn,
Proclaiming day's imperial reign.

Within the vast volcanic rift
Creation's aweful work was done;
About her feet fair islands lift
Their verdant faces to the sun.

Lone goddess of new empires, thou,
Above Hakone's wave-worn shore,
Liftest thy calm and queenly brow,—
A pillar of light for evermore!

And when, by magic of thy face,
The waves are silent all to listen,
Thou lendest unto them thy grace,
And deep within them thou dost glisten.

For ages measureless to man,
Thy god-like form, above the hills,
Beheld the slow maturing plan
Of Empire rise from warring wills.

Evolved from out the turmoiled mass
Of ant-like metamorphoses,
Thine image fair perceived them pass
From wrath to mutual purposes.

Long reign, O goddess of the free,
To light the groping race of man,
Where he may find sweet Liberty
In building up the new Japan.

—J. Ingram Bryan

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JAPANESE MUSIC

By ARIEL

IT has frequently been said, and with truth, that art is a universal language, a language that all nations and races appreciate and understand; and naturally we expect that only those nations that can produce great art, have in them the capacity for universal appeal. While it seems to be admitted that in painting, carving and statuary, as well as in the industrial arts, the appeal of Japan is of universal scope, as to the arts of music and poetry there appears to be considerable doubt. This of course, may be due to the fact that among foreigners much more is known of Japanese pictorial and decorative art than of her music and literature. Those of us who have lived long enough among the Japanese to discern and appreciate their point of view, their attitude to nature and their canons of art, feel a distinct appeal in the national music and poetry. Indeed there is reason to question whether in some respects the music of Japan may not be superior to that of occidental genius. If music be an art that is too delicate to be poetry and too refined to be drawing and sculpture, it may have a quality beyond the grasp of those accustomed to appreciate only the externals of art. If the appeal of Japanese music prove less enthralling than that of our own, it is possibly because there is not so much in it that is incontestably external. Our music is based on concord and has a predilection for the neurotic. Japanese music is founded on free-will power, and it appeals to the soul. Occidental music seems to come from the instrument and depend nearly all altogether on the medium. Japanese music depends on the mind and comes from the soul. Japanese music, like all other forms of the nation's art, is direct, spontaneous, and strikes the ear with a charm and novelty that impress one with its immaterial originality. Whether it has attained its present development in the same manner as Japanese painting, by endless repetition of old forms and ideas, one cannot say with certainty, but we presume it has. It has been said that Japanese painting, and to some extent, poetry, are far in advance of music; but we have good authority for the belief that the aesthetic principles of one art are those of all the others, the materials alone being different; so that it is very doubtful whether in music the Japanese are not only as fully developed as they are in the other arts, but so much more so that we are better able to appreciate their painting than their higher art of music.

Now while the arts have, of course, many points in common, there is a wide divergence in the means they employ, as well as in some fundamental principles. Moreover, we have to admit that nations excel in some branches of art more than in others. Music primarily affects the senses, and after arousing the emotions, reaches the intellect last of all. Unlike painting, music cannot entertain the mind with visible forms. The contemplation of the beautiful which arouses in us pleasurable feelings, is quite distinct from the beautiful as such. Beauty is and remains such, though there be no one to behold it. Music, however, must find expression in sound; and in vocal music it is not the sound, but the words, that determine the theme of the composition. The music is like a silhouette the original of which we cannot recognize until the words tell us whose likeness it is. Japanese music recognizes these essentials to an extent little dreamed of by western critics who have regarded it as the mere "strummings and squealings of Orientals." Music, we know, is the youngest of the European arts. At a period when the music of the west was but as noise—the budding outbursts

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of folklore and religious ecstacy—Japanese music was a national art of high achievement. For the Japanese have always looked upon the art as an important part of life. Like the Greeks they associated it with the formation of character and the means of expressing a beauty worthy of emulation. The Greeks associated music with every appeal to sense perception, in which beauty and ugliness could be discriminated. In the Third Book of Plato's Republic he gives music a high place in the moulding of character, and concludes: "Surely the end of music ought to be the love of the beautiful."

Japanese music no doubt came first from China: in *conception* it did, but Japan breathed into it her own breath of life. In China Confucius, like the Greeks, taught the relation of music to life; he said in fact that music was synonymous with purity of heart. Taking up this high conception of the art, the Japanese named their chief stringed instrument, *koto*, that is "things," but *immaterial* things, as opposed to *mono*, material things. To them even at this remote period music was a reality beyond the things of the world: it was *kami no nori koto*, "the oracles of the gods." To think, then, that what some occidental critics have been calling "dog music," to use the words of a French writer; and mere cacophany, to express a very general opinion abroad, has for long ages been regarded by the people themselves as the voice of Heaven and the consummation of beauty, is only one more example of the contradiction between the ideas of the East and the West. It may be that the Oriental fails to appreciate our music as much as we do his, and that the Chinese gentleman who, when visiting Paris, attended an opera, and said the very first part of the orchestra, meaning the tuning of the instruments, was the best—represented the typical Japanese view of our music; but the fact that so many Japanese are now becoming proficient upon our instruments, shows that we must not be too positive; for it is much easier for them to learn our music than it is for us to learn theirs. Occidental music is to them as a machine which has been invented and which they can imitate, though they admit the necessity of emotional expression and appreciation; but Japanese music is a tone born in the human heart, difficult for any to compass save those of native blood. It is an accumulated expression of the passions and emotions of the race, gathered through age-long evolution, and into which the foreigner does not readily enter. The writer once listened for an hour or more to a folk-song on the *satsuma biwa*, and when it was ended, to his relief, the whole audience demanded a repetition, and remained to hear it all over again. It must have been a music that concentrated in one point of living light the entire national past, with all the pain and pleasure that haunt human desire.

Therefore when we are tempted to cringe under what we are pleased to call "forced falsetto" and an endless repetition of old melodies, let us think of the beauty that is passing from soul to soul among the audience, a reality of which anything like sound is but the faintest and most delicate suggestion. Japanese history tells us that when the fair sun-goddess lay in a cave refusing to be persuaded out, it was not a reference to her voice, but to her grace of form that brought her forth to restore light and joy to the dark world. Nor do the Japanese yet set much value upon vocal music. Some would say it is because they have none to set value upon; but this would not be wholly true. A company of Japanese ladies once went to hear one of the foremost of western *prima donnas*; and during the whole performance they had to keep their handkerchiefs against their mouths to prevent disgracing themselves by fits of laughter. No, it is all in the point of view: the age-long cultivation of soul suggestion, almost independent of sound, but not quite. At present many of the Japanese are forsaking their national music for that of the West. Recent developments among them, in vocal music, show a quality of voice and a power of expression higher than the average abroad. This advance has

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been largely under the influence of the Tokyo Academy of Music as well as the impetus lent to the art by the numerous Christian churches throughout the Empire. Under efficient German instructors a full course in European music is given, at the Tokyo Academy, and all instruments taught. It is to be regretted that the Academy almost ignores the national music, the *koto* being the only Japanese instrument taught. Perhaps it is because it is easier to imitate foreign music than to imbibe native music, which has to be learned as an inspiration, like the passing on of a secret known only to the master.

One difficulty with the national music was that until recently there appears to have been no system of notation. The old music masters had their collections of tunes, and the pupils simply committed them to memory, as the teacher tried to impart whatever *kugi*, or esoteric there was connected with the proper expression of each piece. This may be the reason why the *samisen* is the popular instrument; for on the *samisen* no tune seems ever to be repeated in the same key, or in the same manner, the expression in this respect being left apparently to the will and mood of the performer. And with the *samisen* there is, more often than not, the accompaniment of dancing as a mode of interpreting whatever beauty there is to be expressed; and Japanese dancing is an art of moods—like running water, or the song of birds, absolutely sweet and natural. When the old musicians used manuscript at all, it simply consisted of written numbers corresponding to the notation kept in memory. With the coming of occidental notation, now all this has been changed. It has happily not interfered at all with the music that belongs to things peculiarly Japanese. The ministrels go about the streets, and the young men and maidens sing their songs, as emotion serves, unbothered by western notions as to how it should be done; and then antique music of the temples and funerals is rendered much the same as of old. The really first-class professionals, however, all use western systems of notation, into which most of the national airs have now been transcribed.

And of course in estimating the music of a nation one must study the songs of the people more than the achievements of any single master: the *volkslieder* rather than the academically moulded symphony. Here we notice little attention paid to what we call harmony, though there is concord sometimes, as well as intervals of harmony. The result upon the mind of the Japanese is quite as satisfactory to him as that of our music is to us. On hearing our music the Japanese can detect the laws underlying our construction of melody; and owing to the influence of the Academy, they are constantly rising to more richly harmonized themes in the native music than were known formerly. Their notes are practically identical with our diatonic and chromatic scale, though not always mathematically the same as our more tempered system so far as the number of vibrations is concerned. The fact is that the skeleton of Japanese music is being clothed by the foreign-educated teacher with occidental harmonies, which some regard as indicating a deterioration. The same deterioration is observable in the art of painting. The point of view of Japanese art, whether of painting or music or literature is so different from the occidental, that any attempt at mixing them must meet with failure aesthetically.

The difficulty is that music, like language, is largely a matter of where one was brought up. What we have heard from childhood we like best; and the system with which we are most familiar seems to us the only perfect one. That our western music seems more melodious and susceptible of harmony than Japanese music, must not be made a reason for holding that the latter is incapable of harmonic treatment, especially from a Japanese point of view. Japanese musicians have themselves already taught us that the sources of harmony have not been exhausted when the west has done its best. The West once viewed the possibilities of Russian music with grave doubt, but look where it is to-day!

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MADAM TAMAKI SHIBATA, OPERA SINGER

MR. K. SHIMIDZU, BARITONE

MISS NOBU KODA, VIOLINST

MADAM KAMBE, PIANIST

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A TOKYO VEGETABLE MARKET. *Gemüsemarkt. Le marché aux Legumes.*

NIHONBASHI FISH MARKET. *Le Marché aux poissons. Der Fischmarkt.*

SECOND HAND CLOTHES MARKET, KANDA. *Le Marché aux habits vieux. Hande in alten Kleidern.*

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JAPANESE MARKET PLACES

HE who would enter into and appreciate one of the most interesting sides of life in the great metropolis of Japan, should visit the market places, scattered here and there throughout Tokyo. An early morning stroll along the streets of the city presents the unique spectacle of hundreds of carts, pushed by two or more men, speeding along with a tremendous rush, shouting or singing their labour cries or songs; and one, if a newcomer to Japan, wonders what it all means. Well, the small, shallow tubs on the carts contain fish, and these men in charge are hurrying as fast as they can from the fish market to the shops they represent. As they career along up hill and down for miles, you are impressed by their powers of endurance: how they can keep up the speed! But they are accustomed to it, and even in the hot weather they never let up till they reach the desired destination. It is remarkable what man can do when his living depends upon it. There is more about it than the mere fact, however, for the men seem filled with an *esprit de corps* that is half the battle. Well may they be proud of their achievement, for none but they could have done it!

More interesting still is the busy spot from which they have emerged. The great fish-market of the Japanese capital is in the very heart of the city at Nihonbashi. It is quite unlike the fish-markets of the west; and the only way to know it is to see it—and hear it! So great is the crowd and so rapid and remarkable the transactions, that there is no room for the mere onlooker. No, if you wish to see the Nihonbashi fish-market you must have a pull, or get permission to enter. It seems like the corner of a spacious city street rather than a place where two millions of people are supplied with a day's sea food. The old fashion is disappearing, however, and recently the city fathers have ordered the reconstruction of the market on a European plan. No outward accommodation, one is pleased to feel, can ever change the unique customs and the general spirit, that prevail there. It will always remain a Japanese fish-market; and that is the most absorbing aspect of it.

Here come the fish buyers at dawn every morning, and in winter long before the sun streaks the eastern sky. Even as early as 2 A.M. there is bustle in the Nihonbashi fish-market. Then the boats are coming with the previous day's catch; for the fish have to be brought many a sea mile, from places as far south as Misaki, and the waters along the coast of Awa and Katsusa. In times of big demand fish also come by train from Sendai and other sea ports. As soon as the denizens of the deep are landed, they are divided among the auctioneers waiting to put them up for sale. The landing of the fish is a sight to behold. As all the fish are kept in water they are living, and quite as active as when taken from the sea many hours before. Ashore they now come, flapping and jumping with a noise and a clatter that is an excitement in itself. Those who handle them seem to sympathise with them. Most of the creatures are put into water again to be kept alive as

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long as possible, especially in the summer months. The buyers are anxiously waiting, and the carters are 'chafing on the bit,' as it were, to get off with their precious burdens and be back at the shops of their masters sooner than expected; for a good fish runner means money to his master. The shop that can have fresh fish on sale earliest, will do the best trade and make a name for itself.

In a remarkably short time the fish are ready for the hammer. The auctioneer takes his high stand and calls for bids for this lot and that. The bids from the anxiously waiting multitude are quick, impetuous and decisive. Even if you were the best Japanese linguist in the world you would not understand a word that was being said. The language of the fish-market is a law unto itself. The lot is put up, auctioned off and knocked down to the highest bidder, and the uninitiated is none the wiser as to the nature of the bidding or the price paid. All bids are in numbers that correspond to what we should call private marks, in commercial life. No one can spy out what the wholesale dealer paid for his day's transactions; he has to be trusted by the retailer. The early competition lessens as the auction proceeds and the demand is more or less satisfied. Prices fluctuate greatly during the period of the sale.

And the whole thing goes on with briskness and *éclat*, and yet not a copper of money seems to change hands. Purchases are not settled for daily or even weekly or monthly. Every buyer wishing to have the privileges of the fish-market has to sign a contract that he will pay up promptly on certain days. There are three settlement days in a year. The winter period is from the 16th of November to the 15th of March, and the bill must be paid on the latter date. The summer period is from the 16th of March to the 15th of July, settlement taking place on the day the period ends. The autumn period is from the 16th of July to the 15th of November, when all purchases must be paid for. This arrangement gives the retailers plenty of time to make good; and as their capital is small, the concession is no small advantage.

The social side of the fish-market is immensely interesting to anyone wishing for an insight into Japanese life and character. In Europe they speak of 'the jolly fisherman,' but he is nothing to be compared with these hardy, sturdy sons of Nippon. The Japanese fish-dealer has none of the 'billingsgate' about him. He seems to have imbibed some of the characteristic of the energetic and active captives in which he deals from day to day. Not that he is at all *fishy*, but he has the strenuousness and agility of a fish and is a vigorous specimen of manhood. By the Japanese he is regarded as of a special temperment, gallant and chivalrous. The fishmen themselves are proud of their calling, and suffer none to mar their good name. Their communities have in late years been mixed with people from the country, farmers that have taken to the sea as more prolific than the soil; and the Tokyo people are wont to notice a deterioration in the old fisher stock of the capital. But they are still a sturdy, honest lot, deserving of respect. Their days are not spent with the mild creatures which one sees in a western fishing boat. Great monsters of the deep are the companions of the Japanese fisher

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and the Japanese fish-seller. In the market one sees huge inhabitants of the sea lying about in helpless captivity. Sharks that could swallow a man, now are being sliced and distributed for human consumption. Yonder is a big octopus, with devilish grin, but soon he will be quartered and put in the pot. Some of the fish sold are so tiny that they are much smaller than minnows, and sold like tea in bags, the individual fish not being bigger than a pin or a tea-leaf.

One cannot speak of the kinds of fish without keeping in mind the social side of these folk; for they have their seasons, and the seasons all have their particular fish. One of the most exciting days of the year in the fish-market is January 2nd, known as *hatsu-uri*, or first-sale day. On this day all the fishmongers, buyers and dealers, as well as numerous cooks who serve up fish at various restaurants, come to the market to see who will succeed in securing the first fish of the New Year. Needless to say the bidding is brisk and the competition keen. Rejoicing in the extra income of the genial season the fish dealers pass the compliments of the season to one another, and indulge a bit too freely in sakê. Another period of unusual rejoicing for the fisherfolk is the 3rd of March when the Girls' Festival comes off, and there is great demand for a fish called *sazae*, a species of mulex, the demand beginning from the last of February till the day of the festival. In the cherry-blossom season there is a special demand for *sawara*, a fish of the mackerel family; and as March is also a pay month, there is plenty of money then, and times are lively. In the month of April bonito first return to the market; and though this fish is not of a particularly delicate flavour, the Japanese welcome it as a symbol of sturdy vigor. During the Yedo period it so became the fashion to secure one of the first of the season, that people used to pawn their clothes to buy bonito. During the months of May and June the bonito is the king of the Japanese fish-market. Now, the season is extremely hot and humid, so the chief fish of the market are those that can be kept in water. The folk who deal in living fish and those in dead, usually are not the same, as they have to provide themselves with different devices for taking care of the fish. The one requires water, and the other ice,—or a quick sale. The dealers in live fish have boats with perforated bottoms, where the fish are kept, anchored along the coasts of Fukagawa, Tsukuda and Kanasugi near Shiba. These big boats filled with fish and water come to the market daily through the hot months. The queen of Japanese fish is the white or red *tai*, a kind of sea-bream, and the sole and flounder also are delicious. These are always kept alive, if possible. From them the people make a food called *arai*, the fish being sliced raw and cold water poured on it till it warps, when it is ready for the table, where it is eaten with *soy*, or *shoyu*. In the months of July and August the market is open in the evening, as the fish cannot be kept too long; the custom being called *yugashi*. In September and October the fish in season are mackerel and pike, with myriads of sardines, a fish very cheap and the boon of the poor. In October comes the festival of *Ebisu*, one of the seven gods of good luck; and then there is a great demand for *tai*, as an offering to

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this deity from all who hope for his favours during the succeeding twelve months. As one goes along the streets one often sees representations of this god with a huge *tai* in his arms, used as a sign over shops. Toward the beginning of winter salted salmon comes into demand, as a favourite present at the New Year.

Not less interesting and important to the sightseer in Japan are the vegetable markets of the capital. The largest of these are at Kanda, at Daikongashi in Kyobashi and at Ayogoku Most of the vegetables for these markets, however, come from the big market at Senju in the extreme northern limit of the city. Here farmers come every morning with their products, arriving about 3 A. M. The vegetables are auctioned off much in the same manner as in the case of fish at the fish-market. The farmers, however, usually have a reserve bid on all their products or lots; and when the auction is over the auctioneer pays the farmers for the green grocers, keeping two per cent of the price for his trouble. The green grocers have to settle with the auctioneer twice a month. These green grocers are really middlemen who sell the purchases again to the hundreds of vegetable shops throughout the city or take their purchases to the district market-places where they have them again put under the hammer, the vegetables being bid upon by the owners of vegetable shops in the city. The wholesale green grocers all belong to a guild for mutual protection; any one who wishes to become a member of this guild must first pay a fee of 100 *yen*.

In Japan vegetables, of course, have their season as in other countries. The principal varieties in January are parsley, onion, arrowroot, yam, lettuce, spinach, potatoes, celery, carrots, turnips, cauliflower, artichokes, which continue through February and March. In May and June new daikon (a kind of horse radish) comes in, bamboo sprouts, beans of many kinds and peas. The vegetables of summer and autumn are numerous: cucumbers galore, melons of several vatieties, eggplant in abundance, cabbage, ginger and many others. One of the most plentiful and wholesome is the sweet potato; and ovens for baking it are as frequent in Tokyo as ice-cream parlours are in America.

A curiously interesting phase of Tokyo life are the secoud-hand clothes markets. At Yanagiwara in Kanda and Hikage-cho in Shiba a motley crowd comes together to sell and buy the cast-off or stolen garments of the more well-to-do classes of the city. A great number of shabby-looking shops are all huddled together like a bazaar. The market is not open daily; for the stock all disappears in one auction. But several times a year, as the stock is on hand, these auctions take place, and the crowd is squalid but intense; poor but brisk in bidding.

We have, in a former article in the JAPAN MANAGINE, given some account of the flower markets, many of which, like a fair, take place in different parts of the city from night to night in season.

What we have said of Tokyo, prevails to a more or less extent in all the cities and towns of our vast population. The markets of Osaka and Kobe are famous; while the fish and vegetable markets of Nagasaki, especially the former, are not to be surpassed anywhere in the world. When Dr. David Starr Jordan, of Leland Standford Jr. University, visited Japan, he was much impressed by our fish markets, expressing the conviction that they were unequalled elsewhere.

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REPRESENTATIVE WOMEN OF JAPAN

By PROFESSOR N. NAGAI

II

IN resuming our sketch of representative women of Japan, we will begin with Tomoe, of the Kamakura period, who lived at the same time as the fair Shizuka, with mention of whom we concluded our last article. Tomoe was the wife of the famous warrior, Kiso Yoshinaka, and daughter of Kaneto Nakahara. The whole family of brothers and sisters were known for valour and bravery ; and Tomoe was no less valiant than the rest. With exquisite beauty of feature and form, she attracted much attention ; but in battle she was a warrior to be reckoned with. She could lead a regiment like Joan of Arc, and never once did she lose a fight. She followed Yoshinaka on his northern campaigns where she distinguished herself for brilliancy and daring. After his return to the south with his lovely heroine of a wife, Yoshinaka was defeated at Kyoto by Yoshitsune. He fled into the country accompanied by his wife, who fought desperately in his defence. It is said that she kept the pursuers at bay until most of her men were killed. When only seven remained, of whom the fair heroine was one, the leader of the enemy, Iyeyoshi, a man of great physical force, came up, and attempted to cut down her husband. As he raised his sword, she was beside him on her horse, and cut off his head at a stroke. Dismounting before the awestruck soldiers, she picked up the head and rode up to her husband and laid it before him. "Ah," said Yoshinaka, "the same fate may soon be mine ; and when that time comes they will say, 'He had to have his wife trailing after his heels to the last ;' so, as that would for ever mar my military fame, I beseech you, go !" At first she refused with tears and beseechings ; but since it was the will of her husband, she obeyed. On her return home, she entered a nunnery and took the vow of perpetual retirement from the world, spending the rest of her days at Tonumatsu in Echigo.

The famous heroine, Hangaku, was in the castle of Torizaka, Echigo, when it was beseiged by the forces of Moritsuna Sasaki in the name of the shogun, Yoriiye. The siege was long and dreadful ; and the imprisoned defenders were in great straits. It was then that Hangaku organized a company of women, who let well-aimed arrows fly thick and fast in the face of the besieging enemy, numbers of whom fell before the shafts of the brave women. With her long hair in a martial topknot on her head, she rode out and urged on the soldiers till all were filled with a new courage and inspiration. She wore armour like a man, and could shoot a bow that never missed its mark. At last one of the enemy climbed up on an eminence and shot an arrow through the calves of Hangaku's legs, disabling her. After this her men fled, and she was taken captive. Kyochika, the man who had fired the shaft that put her out of action, carried his famous prisoner to Kamakura and presented her to the Shogun. Undaunted she preserved her composure in the august presence of Yori-iye. Then one of the retainers, Yoshito Asari, besought the shogun to give her him to wife. "What !" cried the shogun. "Marry a rebel !" But Asari replied : "No, not that I particularly want to marry a rebel, but I should just love to have a child born of so brave a creature ; for I believe the son of such a mother would be even

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more valiant than herself." The shogun saw through this suggestion on the subject of eugenics and acceded to the request of Asari, who took his fair captive back with him to the land of Kai; and tradition has it that many sons were born of her, all of whom won fame for martial valour. And so above the turmoil of civil commotion in the dark days of the Kamakura period the names of Tomoe and Hangaku shine out as stars whose light, coming down even to our own day, still burns brilliantly before the eyes of young Japan. The women worth mentioning in this period were not all of the warrior type, however. Zenni Matsushita, the mother of Hojo Tokiyori, Regent under the shogun, noted for her character and thrifty domesticity. Once when she was caught repairing the rents in the paper *shoji*, she was reprimanded by her brother for giving her attention to such things, when she should order the servants to have the whole thing recovered with paper. Her only remark was: "Sir, what you say is true. But *little* rents *can* be mended!" And so her emphasis on the importance of little things, and the duty of attending to trifling duties, won for her a name among the ladies of her generation; and the public regarded her as the worthy mother of so great a son. The Regent, Hojo, like his esteemed mother, was noted for his frugality and economy; and he always conducted himself with simplicity and dignity. In the face of the extravagance and luxury of the Kamakura period this example had no insignificant influence on the corrupt society of the time. The peace he was means of bringing about was in no small measure due to the mother who produced and trained him.

The saying that great mothers produce great sons is as truly and as frequently justified in Japan as in western countries. During the dispute between the northern and southern dynasties, several such women made their names conspicuous by their character. The father of a famous warrior, named Masatsura, died in the battle of Minatogawa, near Hyogo, in the war with Ashikaga Takauji. When the father was going into battle he handed a small sword to his son, Masatsura, and the boy knew well what it meant. When he heard the cause was lost, Masatsura betook himself to his room, and his mother knew something serious was up. Taking out his sword from his sleeve, the young man was about to despatch himself in the usual way, when his mother stepped in upon him; for she had been watching him through the *shoji*. "Hold!" cried she, with tears. "What do you suppose was your brave father's meaning when he handed you that sword? Was it that you should destroy your Emperor's foes or his friends? You seem about to destroy one of his friends. Is it not the time-honoured duty of a soldier to take revenge on the slayers of his father and to fight the enemies of his sovereign?" Much impressed by this expostulation, Masatsura saw his mother's point of view, changed his mind, and grew up a staunch supporter of the southern dynasty. Thus the presence of mind and the great wisdom of a good Japanese mother saved for the country a worthy son and a great patriot. In fact it is always said in Japan that any family from which come men who give themselves willingly for their county, has a good wife and mother. In the face of news of death in battle the mothers of Nippon maintain a calmness and composure that surprises the more demonstrative women of the West. But the true Japanese wife or mother never regrets the life of even her dearest one, provided it be given for the right cause. This sublime courage of the women of Japan in the presence of tragic circumstance and heartbreaking sorrow lies dormant in ordinary every-day life. The typical Japanese woman is always greater than she seems, the opposite being often the more true among the nations of the west. Our women have eminently cultivated the virtue of self-suppression and self-mastery. Their feelings and emotions they reserve, not for weeping or display of uncontrolable grief; but for occasions of piety and loyalty. We Japanese have come to believe that the woman who can restrain her emotions is the woman fit for the best uses: she is the

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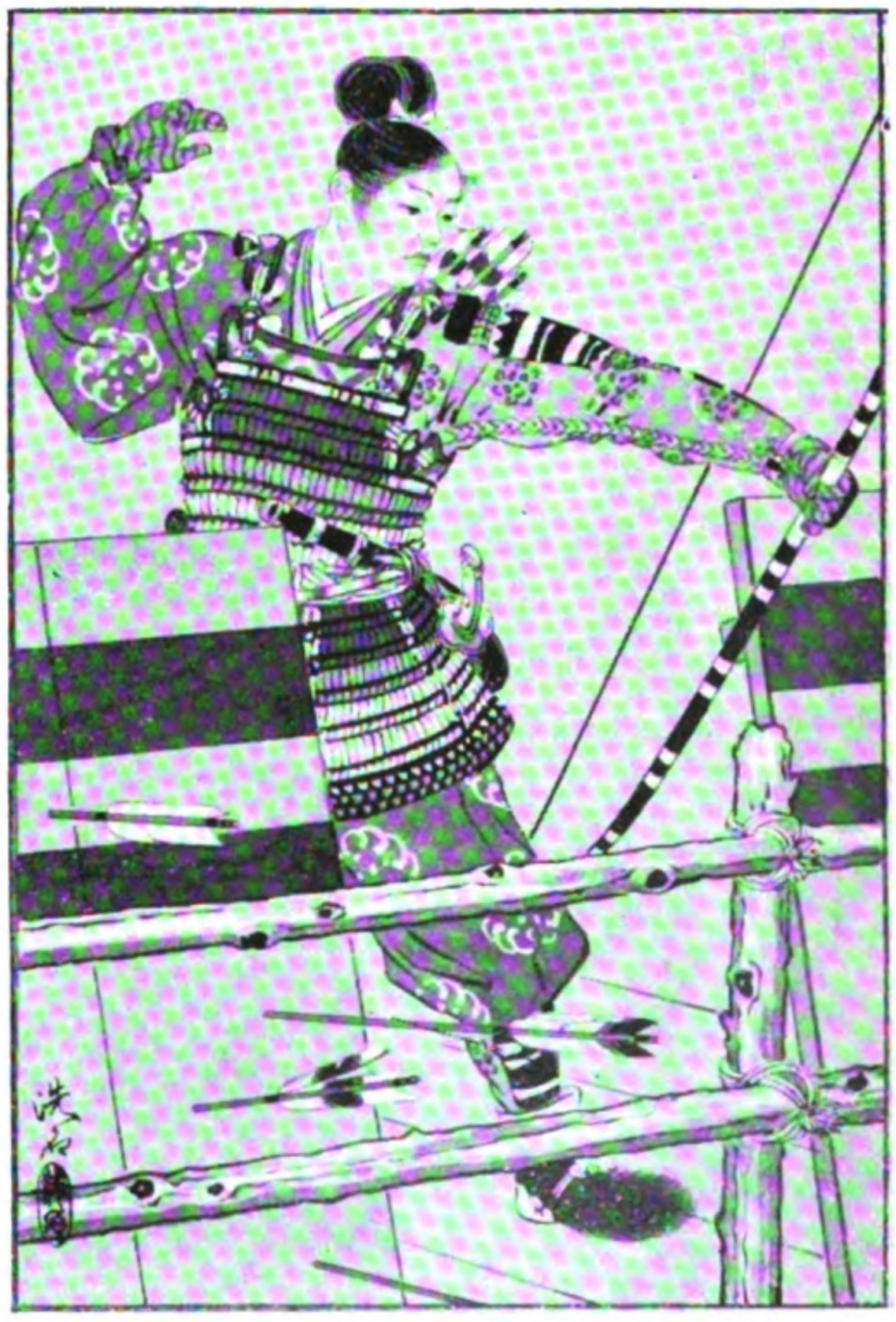

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(a) TOMOYE
(b) MATSUSHITA ZENNI
(c) SHIZUKA
(d) HANGAKU

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(a) WIFE OF YAMANOUCHI KAZUTOYO
(b) MOTHER OF HARA MOTOTOKI
(c) MOTHER OF KUSUNOKI MASATSURA
(d) WIFE OF HOSOKAWA TADAOKI

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highest kind of wife, and the best type of mother.

Well, to continue, and to come to the women of later times, let us notice the name of one who was the wife of Hosokawa, the valiant general of Iyeyasu. This woman was not only distinguished for her womanly courage and eminent virtue, but for her Christianity; for she was an earnest follower of the then new religion. Her husband lived with Iyeyasu and had to leave is wife a hostage, as many other daimyo did, in Kyoto, or Osaka, as it happened. Hideyori, the son of Hideyoshi, now made Osaka castle his base of operations against Iyeyasu, and he had all the families of the daimyo in the city held as hostages. So he ordered the wife of Hosokawa to come within the castle. Now, Hosokawa had given his retainers, left in charge of his home, the secret order that if anything wrong should happen, they were not to let his wife be taken alive. When she refused to enter the castle of Osaka, Ishida, the general of Hideyori, sent men to bring her by force. As soon as her faithful retainers heard the approach of the guards, they entered her chamber and informed her of the situation, at the same time drawing their swords telling her the orders left by her husband. As a Christian she refused to commit *harakiri*, as was her privilege. So she bared her beautifnl neck, and asked to die by the hand of her friends. At a stroke one *samurai* severed her head, and the other *samurai* sent the two children to the same fate. Then setting fire to the house, the two brave guardians of the noble lady, committed the happy despatch, and left no trace of what had happened. The account of this brave and tragic circumstance was related by the maids of the lady, who were allowed to escape after all was over; and the story written down by the Jesuit missionaries on the spot at the time. The action of the wife of Hosokawa had so great an effect on the mind of Ishida that he abandoned the idea of capturing the wives of the *daimyo*, and thus her sacrifice saved many other women from a fate to which all good women prefer death, like the wife of Hosokawa. Now when Hosokawa heard of the brave behaviour of his beloved wife in the hour of severest trial, he was greatly inspired and fought more bravely than ever in the cause of his master, Iyeyasu; and after Ishida was defeated and the cause of Hideyori lost, Hosokawa became the *daimyo* of Kumamoto; and the present Marquis Hosokawa of Tokyo, is a descendant of his.

Japan has many examples of families who became great in the world through the stuff of which their mothers were made. Take the case of Yamanouchi Kazutoyo, who was a poor vassal of Oda Nobunaga. Once when he was a *samurai* he was too poor to provide himself with a horse to cut a proper show at the review. There was a horse to be had but it was one of the finest animals in the place, and no one could afford to buy it. Yamanouchi came in and sat down before his wife with a very sad countenance, and they talked it all over together. Then his wife arose, went to a dressing-table drawer and took out some gold coins, which she handed to her husband. "There," said she, "take this and buy the horse." Yamanouchi, not a little surprised that his wife should have such a sum of money, did not seem at first so very well pleased. "Look here" said he, "you know how poor we have been, and how often we have wanted things we could not afford to get; and here, all this time, you have been hoarding away gold unkown to me." The wife calmly made reply and said: "This money was the dowery given me by my father when we were married. He handed it to me and told me to put it safely by, and not to use it until some time my husband should be in great difficulty for want of funds. It seems to me this is such a time; and so I freely offer it to you." The man was greatly astonished to hear this good news, and much admired the attitude of his wife in relation to the matter. Next day when Yamanouchi appeared on his fine horse before his master Oda Nobunaga, his mount was much praised, as it was the finest one present. The great Oda was so pleased with the sacrifice of the *samurai* in providing himself with such a horse, that he promoted him as

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an example of what a *samurai* should be. From this time Yamanouchi became a conspicuous agent of his master, and in time was created a *daimyo*, first under Hideyoshi and later under Iyeyasu. Finally he became the lord of Tosa; and the present Marquis Yamanouchi is one of his descendants. The woman who can be thrifty and frugal, saving up a penny for a rainy day, is truly typical of a samurai's wife, and is always regarded as exemplary by the Japanese.

When we come to the Tokugawa period the spirit of *bushido* had begun to flower, and a still higher ideal of womanhood was the consequence. Woman was taught that she must always yield to man, save in the matter of revenge, when she was entitled to hold her own against all comers. In this respect the mother of Hara Mototoki, one of the famous forty-seven *ronin*, was a conspicuous example. Once when Hara was going to Kyoto to discuss plans with Oishi for the revenge of the murder of their master, the lord of Asano, he said to his mother: "Now, I am off to Kyoto on business, and from thence I may go to Yedo; so I tell you."

In reply his mother remarked: "Well I know why must you go to Yedo. If you are going there I must bid you a long farewell, for the separation will be long. A *bushi* endowed so handsomely by his master and living so well on his bounty is bound to sacrifice *all*, if necessary, for his master. So you must behave yourself as becomes a *samurai*. If you violate fidelity to your master, I can never see your face again."

"A good piece of strategy requires perfect secrecy," replied Hara. "It was agreed between Oishi and myself that never a word should we whisper, even to the nearest and dearest relative. I long to tell you our plans, my beloved mother, but I dare not. You are now grown old, and you have no son left to care for you: this is my greatest sorrow."

The old lady looked at him, and firmness was in her eye. "Loyalty and filial piety may sometimes conflict," said she, "and when they do, loyalty must be supreme. Go! Revenge your master's death!" And Hara departed.

Hara found Oishi ill and disspirited, and being unable to mature his plans, he returned to Ako for a few days. His mother was silent and refused to speak. Next morning she did not appear; and when they entered her room, she was found dead, with this note by her side:

"My son, I told you that you cannot be at once loyal to your master and pious to your parents. Now I see you have returned: possibly for your mother's sake. If for my sake you cannot revenge the death of your master, you thereby bring dishonour on the name of our ancestors; so I now deprive you of the excuse, and depart into the unknown."

Thrilled by the heroism and high character of his mother, Hara had no sooner performed the funeral rites over her, than he set out for Kyoto where, with Oishi and others, he planned the famous *vendetta* that has attracted the attention of the world and immortalized the names of his companions and himself. In reality the mother of Hara died a martyr for the sake of the lord of Asano and deserves a place among the 47 *ronin*.

From the examples we have advanced from the various ages of Japanese history it will be seen that the typical Japanese woman has a pretty definite idea of her duty, and that as a rule she acts according to her lights. We have seen how quiet and patient she is, how gentle and docile under the most trying circumstances; and yet when duty demands it, how terrible she can be in the passion of her cry for justice and right. And the men whom she brings forth are not less filled with the same spirit and disposition. They are, perhaps not so perfect in their resolution to do their duty; nor so pure morally as their mothers; but they have their mothers' quietness and reticence; their mothers' patience and undemonstrativeness; yet when they are aroused by insult to their conscience or dishonour to their country, like their mothers, the Japanese are "more terrible than an army with banners."

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THE OTHER SIDE OF TOKYO

By TOTSUDO KATO

IF one can understand Tokyo, he understands Japan, for here amid our teeming millions, beats the heart of the Empire. Tokyo is a new city compared with places like Nara and Kyoto, renowned for more than a thousand years, but it represents most of what Japan has to say for herself, and is worthy of special study. Some eight hundred years ago, when the cities of the south were just rising into prominence, the site now occupied by Tokyo was known as the "grassy plain of Musashi," and a poet aptly described the tiny villages there, as 'rising among the rushes.' In the Heian period, when Nara was at the height of her glory, most of the province of Musashi was a hunting ground where deer abounded, which were shot from time to time by archers of the day. A man named Yedo obtained a fief under the Shogun, Yoritomo, and took up his abode in that region, the village that arose later, taking the name of the original holder of the land. Afterwards many retainers of the Shoguns took up land in Musashi; and in the later days of the Ashikaga period the great Ota Dokwan laid the foundation of his castle in Yedo; and when the still more celebrated Tokugawa Iyeyasu entered Yedo, he rebuilt the castle and made Yedo the metropolis of Japan. During the height of the Tokugawa supremacy all the great *daimyo* had their official residences in Yedo, and from that time the city began to grow and prosper. In a short time the city swelled from a population of 500,000 to one of over a million and a half. With the removal of the Imperial House to Yedo the city blossomed into Tokyo and is now a place of more than 2,000,000 people, the largest and greatest city of the Empire.

Such, in brief, is the history of our capital; but I must now turn to that side of Tokyo which everybody does not see. The increase of land values in Tokyo has of late been enormous. Land which on the statute book is valued at 90 *sen* a *tsubo* (36 sq. feet) is selling at more than a hundred *yen*; while even the cheapest land in the worst sections, sells for as much as 30 *yen* a *tsubo*. The total land value of the city shows that in a few years the value of land has increased a hundred-fold. The Tokyo Clearing House last year showed business of over 350,000,000 *yen*. The city has now a street railway mileage of over 200, while at each of the Tokyo stations more than 2,000,000 passengers board the trains annually. Even an apparently insignificant station like Shinjuku despatched and received over a million passengers last year. This enormous increase of passenger traffic has had a far-reaching effect on labour and commerce.

The paramount question among most people in Tokyo is how to get money, which shows how unlike we are to our ancestors. The pressure of social obligation is great in a place like Tokyo, and the cost as well as the standard of living is high. Moreover, the contrasts between individuals is extreme. Here we have the richest and poorest people in the whole Empire. There are people such as the Mitsui on the one hand, the interest on whose money brings in thousands of *yen* per minute, men who are able to earn a living while they sleep, as we say; and on the other hand we have the labouring millions working for from 25 to 50 *sen* from ten to twelve hours a day and finding themselves. The man whose

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pay is fifty *sen* a day has to spend at least nine *sen* of it on carfare. There are many in Tokyo, however, who have to live on as small an amount as five *sen* a day. At Mannencho in Shitaya, for instance, they say everything is sold "cheaply dear." The meaning is that the poor have to buy in such small quantities that they pay a double price in the end. The price of a dish of *sashimi* (sliced raw fish) is 10 or 15 *sen*, *sen*, but the poor man cannot spare so much at a time; so he pays half a *sen* for a morsel of it, which is at the rate of about 25 *sen* for the ten *sen* dish. And so in our great city the wealthy grow wealthier and the poor poorer. The simple life may be possible in the country parts of Japan, but not in Tokyo; hence the misery of the Tokyo poor. In Tokyo there are more than 570,000 toilers who depend absolutely on their daily wage. This means that every working man is supporting at least four in a family on an average. Yet one does not see beggars pestering the inhabitants of the city, as one sees in European cities, for even the poorest Japanese would die sooner than lose his independence and self-respect.

The rage for money in Tokyo is affecting the middle classes even more seriously than the extremely poor. They have their increasing vanity to support, and now-a-days this evil is more expensive than ever. The wife of an official receiving a salary of only 30 *yen* a month, goes to the Mitsukoshi department store, and her eyes are tickled by the sight of so much that she sees and covets. She never rests till her husband has saved enough to buy her some of the fine things for which her heart repines. And thus the whole of her husband's little income goes to gratify a moment's vanity. Some husbands are not to be thus easily inveigled into spending their hard earned savings; and some wives have been known to be unable to resist the temptation to steal, rather than be out of fashion. All this shows how corrupting is the rage for gold and fashion in Tokyo. To meet the ever pressing demand for the yellow metal, money lenders are rife and usury is rampant. There are at least 1,300 licensed money lenders in the capital, with several hundred private or secret ones as well; and these exact as high as ten per cent for loans of a hundred *yen* for a month or so. Profitable as the usurer's business is in Tokyo at present, it is not profitable enough for most of these money grabbers; for when they make loans by terms of three months, in renewing the loan they always count the month ending as well as the month beginning, after a custom called *odori*, or doubling. The usurer is the banker of the poor man; and at the rate mentioned, it will be seen how the poor man comes off in the end. Now in the days of the benevolent rule of the Tokugawa Shoguns every few years, in accordance with the rule called *On-toku-sei*, debtors were ordered to cancel all debts, a time of jubilee for the poor. This benignant custom led many of the richer classes to cancel voluntarily the debts owed them by the poor, such debts being termed *sacrifices*. But the narrower spirit of modern times gives scant consideration to those who venture to incur indebtedness.

The reason of all this is that now Tokyo is in the hands of strangers. With the inauguration of the new régime the old Tokyo citizen had to take a back seat. We are now, say some, in the hands of rustics from Satsu, Cho, and Hi; and the true people of Yedo are driven to out-of-the-way corners such as Fukagawa. The new officials from the provinces afore mentioned are light and gay, perhaps too much bent on their own pleasures to regard the conditions of the poor.

Tokyo is a wonderfully easy place to spend money in: it eats up spare cash like a canker. There are not only gorgeous shops displaying every modern luxury, but places of entertainment and seduction innumerable. Tokyo has no less than 180 tea-houses and over 3,000 *geisha*, all of which are but traps for the poor fellow with a little cash. We have endless side-shows and theatres too, with plenty of concerts and kinemetagraph exhibitions every night

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HOW MONEY GOESIN TOKYO *achetant des objets de luxe. Luxusartikel.*

TOKYO MONEY SPENDERS: A THEATRE. *Comment on dèpense l' argent à Tokyo: au theatre. Wie man in Tokio lebt: im Theatre.*

A FORTUNE IN MOTOR CARS. *Toute une fortune en automobiles. Ein ganzes Vemoegen in Automobilen.*

A POOR SECTION OF TOKYO. *Un quartier pouvre à Tokyo. Ein Armenviertel in Tokyo.*

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FOR THE KINEMETAGRAPH

SO MUCH A PLATE. *Un festin. Festschmaus.*

EXPENSIVE STREET DECORATION. *Decorations des rues. Strassenschmuck.*

A PENNY FOR THE GODS. *Offrande aux dieux. Gabe an die Goetter.*

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in the year. In the faces of such countless temptations it is hard for the young and inexperienced to overcome and conquer. A greater affliction still is the number of fortune-tellers and necromancers that abound. One would be surprised to find how many apparently sane people spend money on these. This must be so, or they could not afford the amount of advertising they do. On every place of crowded traffic they are to be found, ready to take in the unwary.

Tokyo people are much too busy with the world to think about religion. They regard it as a thing apart. The ultimate end of human life but little concerns them. And yet, strange to say, the lifeless statue of the goddess Kwannon at Asakusa can draw a larger following than I could, were I to lecture the Tokyo people as I am now doing my readers. Kwannon is only a foot or so high, and I am a giant of considerable proportions, but our attracting power is widely different. The reason is simple. I tell my fellow-citizens to rest a little from the rush for gold; but Kwannon is willing to hear their endless precations for more gold. It is a question whether, for every *sai-sen* thrown into the treasury of Kwannon of Asakusa, there is not a prayer offered to her for greater power to amass wealth, or simply to get enough for a living. The Seishoko of Kakigaracho sells amulets for speculators to win wealth; while the charms supplied by Bezaiten of Shinobazu, known as the Koban amulets, are eagerly sought by the Tokyo seekers after gold. It will be seen that the new love of money that has taken hold upon our people has emphasised the tendency toward polytheism; for Kwannon is by no means the only hope of our money-lovers. Narita Fudo, Hosogami and many others all have their suppliants. There is a story told of two men, one of whom was a polytheist. One day while the two men were out walking they were attacked by highwaymen. The deist with his one amulet escaped while the other man with his numerous amulets and charms was slain. When the dead man reached the abode of the gods he had served, he inquired as to why they had thus neglected so faithful a follower, while a fellow who prayed to only one god, was saved. "Oh," said one of the gods, "we did mean to save you; but you must know gods are among the politest of beings; and so one of us said to the others 'please go first! You may have the honour of saving so devoted a disciple'; but the other said, 'no, by no means; you must go first; it is you that should have so great an honour'; and so while we were making these mutual concessions and deferring to one another, the robbers had their way with you; but we won't let it occur again."

Well, a man who tries to serve many gods, as a rule is not a very zealous believer in any; and so Tokyo religion generally does not go very deep. Speaking as a whole there are but two religions in Tokyo: one for the rich and other for the poor; yet the gods are many. No wonder the Vice-Minister of Home affairs has been trying to bring the religious teachers together to effect some united purpose for the uplifting of the nation. I have, of course, given but one side of Tokyo, the darker side; but there is another and brighter side. Tokyo has many noble men and women and good citizens, as good as any country can wish. They are not always the most conspicuous but they are the salt of the community in so far as it is sound. To mention names would be invidious, but everybody knows them. And over all shines the benign influence and example of the Imperial House, which last year gave some 20,000,000 *yen* for the relief of the poor and needy, especially the sick and afflicted. If the Imperial bounty does not reach the poor, it will be the sin of the officials.

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WHAT BUDDHISM HAS DONE FOR JAPAN

I

IT is a generally accepted fact of history that Buddhism came to Japan from India through China and Korea. The account native historians give of the introduction of the new religion to Japan, is that a golden image of Buddha and some scripture scrolls were presented to the Emperor Kimmei by the king of Hakusai, a petty state of Korea, in A. D. 532. The Mikado inclined to the acceptance of the new religion, but the majority of his conservative Shinto councillors persuaded him that to welcome a strange faith would bring down the anger of the national gods. With the image had come a message to the effect that all who welcomed the faith of Buddha would receive endless happiness and have none of their prayers unanswered. The Mikado inclined to believe this, but owing to the aversion of his council, he agreed to present the image to one Soga-no-Iname, who turned his country house into the first Buddhist temple in Japan. A pestilence breaking out soon afterwards was attributed by the devotees of Shinto to the anger of the national gods at the new innovation, and the Buddhist temple was razed to the ground; but a still direr pestilence following upon the destruction of the temple, caused it to be regarded as an act of sacrilege and to be rebuilt. It is said that after this Buddhist monks and nuns from Korea flocked to Japan in increasing numbers.

It is improbable that this account of the introduction of Buddhism is in all respects correct. Many incline to the conviction that the new religion was known to numerous Japanese prior to the date mentioned, as there was more or less constant intercourse between Japan and Korea and China. At any rate it is not until the date named that we hear much about the new religion; but from that time it began to take deep root on Japanese soil. History records that Shotoku Taishi, who was prince regent under the Empress Suiko from A. D. 593 to A. D. 621, himself attained almost to the rank of Buddhist saintship, and from this period forward the new religion became established as the chief faith of the people, though Shinto was never entirely suppressed or abandoned.

Chinese and Korean Buddhism was already broken up into numerous sects and sub-sects when it reached Japan, most of which had come to differ widely from the purer and simpler Buddhism of Ceylon and Siam. In the Japan of the Heian period the two sects that prevailed were the Tendai and the Shingon, both of which contained many unwarranted accretions to the original teaching of Buddha. As it is intended to give a sketch of the various sects of Buddhism and their doctrines, in an early number of the JAPAN MAGAZINE, it will be sufficient now to confine our remarks to the main idea of Buddhism and its effect upon Japanese civilization.

In some respects the ceremonial forms of Buddhism resemble those of Roman Catholic Christanity, but there is a difference wide as the poles between the two religions. Buddhists use elaborate altars with plenty of brass and gilt, candles, incense, images, processions, and the priests have shaven heads, but in point of dogma the difference from every form of Christianity is vital. Knowledge, Enlightenment, is the con-

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dition of Buddhist grace, not *faith*. Self-perfectionment is the means of salvation, not faith in a divine saviour. Salvation is not redemption from sin, but the annihilation of desire. The end of existence is not eternal life, but eternal absorption into Nirvana, a state of unconsciousness that can only be described as annihilation, but which Buddhists call the extinction of desire. Existence is itself an evil, springing from the double root of passion and ignorance. As existence is an evil, the existence of a supreme God or creator is ignored. There are, it is true, numerous gods in Buddhism, but they are not so important as the Buddhas, who are men on the way to Nirvana; for men and spirits must all alike toil upwards through successive stages and existences to the calm of perfect holiness. Of course it is impossible in a few remarks to give much idea of a religion so metaphysical and esoteric as Buddhism. We give merely a hint of the tendency, so as to illuminate what we wish to say about the influence of the religion on Japan.

Well, the new religion appears to have been as warmly welcomed among our people as Christianity was when it first came in the middle of the 16th century. Many of the Emperors of Japan were devout followers of Buddha. The Emperor Seiwa (859-876) and also the Emperor Uda were members of the Shingon sect. The Emperor Shirakawa (1074-1076) not only was a believer in this religion, but built many temples, including the Hoshoji, the Sonshoji, the Enshoji and the Seishoji. The house of Fujiwara which wielded the chief political power during the Heian period strongly supported Buddhism and did much to lay deep the foundations of the faith in the Empire. Such temples as the Hojuji, the Hoseiji, the Jomyoji and the Hokoin were built by the Fujiwara family. The Buddhist missionaries and teachers were also very active in their propaganda. A conspicuous feature of the interest excited were the great performances at the temples, some of the annual events being attended by thousands. At these services elaborately performed masses and prayers were gone through, the services being very grand and the offerings very many. In some places public masses were celebrated every month, as the Imiye mass in January, the Nirvana mass in February, the Miroku mass of Shiga in March, and the Sarira mass of Hi-ei in April, and so on.

During the Kamakura period the enormous increase in the number of samurial had a marked effect upon religion, especially on Buddhism; for the sturdy and active warriors had no liking for the long and monotonous services of the Buddhist temples, and gradually the *masses* fell into disuse. Other devices of a more theatrical nature were resorted to, but they appealed more to the lower orders of society. The rise of numerous sects, too, creating jealousies and envyings did something to lessen respect for religion. These sects were increased by the return of young priests from China where it had become the fashion to go for study. Some of these enthusiasts were of marvellous preaching power and attracted new interest. Among these must be mentioned Nichiren, founder of the sect of the same name. Buddhism now had a remarkable revival and entered one of its most prosperous periods in Japan. When we pass to the Ashikaga period we find that Ashikaga Yoshimasu and Ashikaga Yoshimitsu the builder of the Kinkakuji temple, as the former was of the Ginkakuji, were devout believers. They had a natural taste for the peculiarities of the religion; and the tea cult which it cultivated for religious reasons, they adopted as a ceremony, while the cult of flower arrangement and incense ceremonies, developed by Buddhism, were taken up with zest by the powers of the day. All these have had a distinct influence on Japanese life and thought, and especially on the manners of the nation.

In the Tokugawa period Buddhism had come be as political as it was religious in scope, and when Christianity appeared there was naturally a violent clash. During the campaign for the extermination of Christianity Buddhism acted as an agent of the *Bakufu*, and

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began the first census of the Empire for the purpose of finding out who were of the proscribed faith and who were faithful Buddhists. This led to a situation in which every citizen had to belong to one or the other, and in some respects it assisted Buddhism, while in others it led to deterioration; for as people were forced to confess, may of them, and these the less sincere, professed Buddhism merely to escape being suspected of Christianity. Thus while the ranks of Buddhism increased materially the religion decreased spiritually. The temples proved such expert agents of the *Bakufu* in its anti-Christian propoganda that in many places Buddhist temples were endowed by the authorities and large tracts of land given to the cause. After the passing away of the Tokugawa rule and the establishment of the Restoration, religion was made free, and Buddhism as disestablished and to a great extent disendowed. Thenceforth many a temple fell into decay, and the city folk began to slacken in devotion. The countryfolk, however, remained faithful to Buddhism, and to-day it may be said to be the religion of the masses of the people everywhere throughout the Empire. Among the Japanese it is commonly said: "To the towns and cities for Atheism and Christianity; but to the country for Buddhists."

Having got a brief glimpse of the historical progress of Buddhism and received some impression of its bearing on life, we many now be in a position to inquire what influence the religion has had on the genius of Japanese civlization. Owing the large number of distinguished leaders produced by Japanese Buddhism, it had a more subtile and refining effect upon the country than it had either in India or China. The effect of the religion on Japan may regarded as twofold: first in the *new ideas* and *manners* introduced into Japan; and secondly in the *devlopments* it caused in Japanese ideas of religion, culture and manners in general.

I. There is no doubt that among the more conspicuous influences of Buddhism in Japan must be mentioned its ***effect on sculpture and metal-work.*** We are told that carving in stone existed in Japan prior to the advent of Buddhism, credited to the more prehistoric ages. At any rate the production of wood and copper statuary has to be ascribed to a date coincident with the coming of Buddhism. The ambassadors sent to Korea by the Emperor Bitatsu in 584 A.D. returned with a stone image of Buddha, the first of a large number of sacred models brought into Japan from age to age afterwards. Soon the artists of Japan were not content to confine their efforts to carving images of Buddha; they produced images of Shinto gods also; while animal statuary was produced in great abundance. In the building of Buddhist temples much encouragement was given to carvings of all kinds for decorative purposes. Not only in the production of the numberless images used in the Buddhist pantheon, but in the making of metal utensils and ornaments for the gorgeous altars of the Buddhist temples, a vast impetus was given to art, an influence much too vast even to outline in a sketch of this length.

II. In the ***work of embroidery***, too, Buddhism had an equally far reaching influence on Japanese art. History relates that in the thirteenth year of the Empress Suiko a Buddhist image was made in embroidery by a Japanese artist. This may have been the beginning of that long succession of highly wrought and beautiful work for which Japan has become justly famous. The making of Buddhist robes and hangings also encouraged the art. On the other hand the amount of decorative work necessary in Buddhist temples had a direct effect upon Japanese painting; so that in Japan as elsewhere religion may be said to have been the mother of art. As all this has been treated in our articles on Japanese Schools of Painting in previous numbers of the JAPAN MAGAZINE, it will not be necessary now to repeat what was said then.

III. Passing on to the effect of Buddhist doctrine and culture on Japanese civilization, perhaps the most important effect was that upon our ***education and culture.*** In fact we owe our

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first incitement to general education to the good influence of Buddhism. We received our philosophy and literary inspiration from China, and our authorities continued to send students there to draw, and refresh themselves, from the fountainhead of learning and thought; but in later times, this good custom fell into neglect; and then Buddhism fell into the breach and did a very important and necessary work for the education of our people. While Japan was in the hands of the military class and subjected to almost constant civil war, education became entirely neglected by the government. In this dark period, the Buddhist monasteries were centers of learning; and the Buddhist temples, with their priests of culture and education, were a light shining in a dark place. Thus all active education fell into religious hands; and so it continued until the passing away of the old regime and the introduction of modern government.

IV. The effect of this form of education, to which the nation had been so long subjected, was a *spirit of tolerati n*, which is rather a distinguishing feature of Japanese civilization. From the first Buddhism was the most tolerant of religions, welcoming our national gods into its pantheon on equal terms, and honouring our ancient customs with due deference to our prejudices and tastes. Some of the sects were extremely narrow and bigoted, but the general influenee of the religion was one of toleration and magnanimity. Nor was it a toleration that could be identified with mere religious indifference. Its root idea was, and is, that at heart all religion is one. The foreign missionary teaching in Japan, who does not take this for granted, will meet with many surprises and disappointments. Many, or most, of our people belong to both Buddhism and Shinto, an attitude in which they see no more incongruity than in a man belonging to various secret orders, like Oddfellows or Masons, the purpose of all being good.

"To reach the mountain's crest are many ways;
But all meet there beneath the moon's bright rays.
From yonder tow'ring peak her smile serene,
Reveals the beauty of the native scene."

These lines suggest the spirit with which Buddhism inspired the Japanese mind; and we fear it is now too late for any one to attempt to change it. The Japanese are ready at any time to accept a new creed provided it be shown superior to their own and presented in a polite and acceptable manner. If it be said that in the days of persecution Buddhism was an active agent of the *Bakufu* in exterminating the Christians, let it be understood that it was not as Christians *per se* that the persecution was visited on the adherents of the foreign religion, but as enemies of the state; the authorities and the Buddhists believed that Christianity was a scheme of European governments to pave the way for the invasion and subjection of Japan to a foreign yoke. It was not so much as Buddhists that the temples were active in the campaign of eradication, but as Japanese subjects in defence of their country. Otherwise the persecution could only be looked upon as the insane rage of inhuman devils. It was no more this than was the Christian persecutions of fellow-Christians in Europe. In fact our persecutions were more rational because patriotic in origin, while the burnings and scourgings and tortures of Mediaeval Europe were the outcome of religious bigotry, and an overweaning assumption that the perpetrators were the vicegerents of the Almighty. In both cases the motives were for the most part right; but the methods were lamentably mistaken and cruel. No, there is nothing in our history to show that the effect of Buddhism on Japan was not of a genial and tolerant nature, of which we shall never cease to be proud.

V. Buddhism, moreover, created among the Japanese a *love of natural beauty* which had a deep effect upon life and character, and a no less important effect upon our art and literature. The Buddhist temples usually occupied sites commanding the most beautiful and imposing views of natural scenery; and sometimes to get the delightful view one had, as one still has, to climb long flights of steps or travel far into some rural spot. The new roads leading to the temple eminences opened up the

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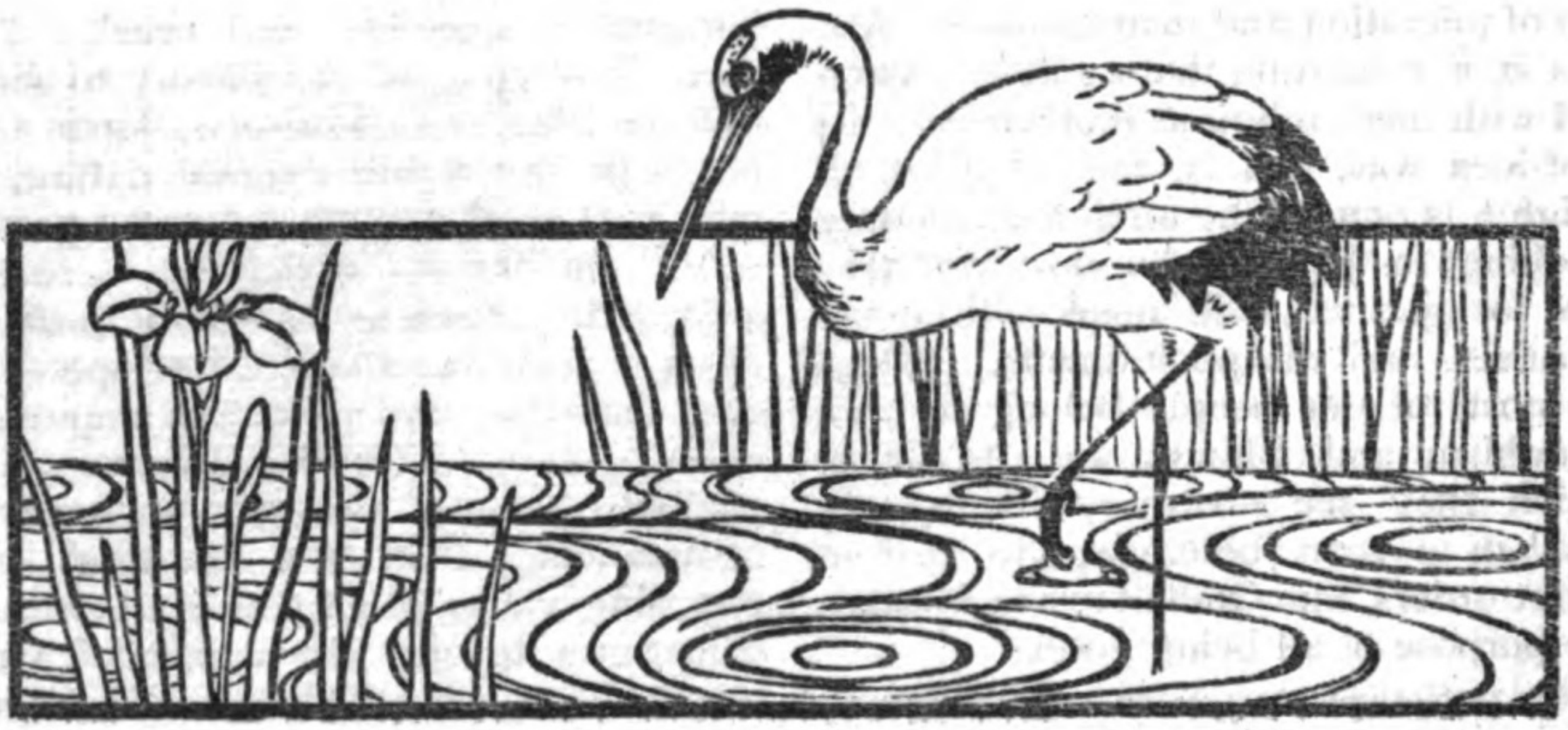
country to civilization and caused the rapid growth of towns and villages. The picturesque environment of the temple itself could not fail to have exercised a beneficial effect upon those who went to its precincts for meditation and prayer. This in an age when the whole of Europe was in dread of mountains as the habitations of gorgons, and the cultured classes hated the country as the abode of the ignorant, Japanese life and poetry was filled with a devotion to rural beauty, and the bird and animal life in which it abounded. So extremely has this been the case, that even insects became themes for poesy, and the songs of them the music of the soul. It is to Buddhism we owe the natural and instinctive desire of every Japanese family to have a garden, however small the plot, with its flowering trees and natural aspect. This little plot, unlike the European garden which represents man's control over nature (and a very artificial conception of it at that) stands for nature's control over man, the yielding up of the soul to the unseen power from which nature comes; to be calm, and to rest in that. This is a Buddhist idea. It is all very well for man to make himself the lord of nature, but the creator of nature is greater than man, and he has something to learn from her as well as something to teach her. He can teach nature in the cultivation of the fields and the growing of the crops for his material sustenance; but in his garden he must lie in her arms and receive her caresses. It is reported of the famous Buddhist teacher, Rikiu, that when he went into his garden prepared for the reception of guests, and found all the walks nicely swept and sanded with not a leaf or a footprint to be seen, he marched up to a tree and gave it a shake that brought down some dead leaves. Then he ordered the servant to usher in the guests. Here we have Nature again. How full of love for nature Japanese literature is, need not be emphasised for any one interested enough to be familiar with it, even in translation. The influence of Buddhism on many other aspects of Japanese life we hope to continue in a succeeding number of this MAGAZINE.



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CURRENT JAPANESE THOUGHT

Women

In Japan, as in other countries, there is an ever increasing exodus of women from the ordinary domestic occupations, until now the range of their activity is so widened as to encroach seriously on that of men. In Tokyo alone the female population is about 752,000, of whom 191,000 go out to service in one form or another. The majority of these are employed as dressmakers, shop girls, waitresses, school teachers and in factories. It seems to be the conviction of some Japanese educationists that modern schools unfit girls for domestic life; but the greater probability is that the modern rush of Japanese women into other than household occupations is due to financial pressure rather than to taste or choice.

"The Far East"

The new Tokyo Weekly recently established under the name of *The Far East* seems to be making good headway against its many competitors. Under the editorship of Mr. J. N. Penlington, formerly editor of the *Japan Advertiser*, the new journal should command wide attention, especially as it gives a concise and timely account of the week's happenings in Japan and the Far East, which lose nothing in treatment from the vigorous and lucid pen of this well known journalist.

Mourning with Denmark

News of the sudden and lamented demise of His Majesty the King of Denmark, was received with widespread sorrow throughout Japan. Telegrams of sympathy were at once despatched from the Imperial Court at Tokyo to the Royal family of Denmark, and flags were set half mast through various parts of the Empire. Numerous festivities and gay functions on the tapis were forthwith postponed or called off, among which was the Garden Party at the British Embassy in welcome of the Admiral and officers of the British Squadron in the Far East, under command of Sir Alfred Winsloe.

Decoration Day

This now time-honoured celebration by American citizens in memory of those who have fallen on behalf of the great Republic was held at Yokohama, attended by a great concourse of foreigners and Japanese. The American Ambassador, Col. Charles Page Bryan, delivered the oration, which was listened to with rapt attention, its eloquence, poetic inspiration and pathos leaving a deep and lasting impression on the multitude; while the address of the Right Rev. H. St. George Tucker, bishop of Kyoto, was equally appropriate and impressive, reminding Americans of how much they owe to their soldiers.

Crime in Japan

Dr. Hanai, the well known Japanese authority on criminal law, in an informing article on the proportion of criminals to population in Japan, expresses grave apprehension as to the alarming increase of crime during the last few years, the most notable periods being immediately after the Russo-Japanese war. Dr. Hanai says that at present the number of criminals in Japanese prisons is no less than 69,973, which represents 13.07 of every 10,000 of population, the largest percentage of criminals to population of any country in the world. The nation has to spend about 10,000,000 *yen* annually on its criminals; and this enormous sum taken from the pockets of the people, Dr. Hanai thinks largely wasted, as it neither prevents crime nor reforms the criminal. This great authority is convinced that the remedy lies in a reformation of the methods adopted in dealing with criminals; but there are authorities equally great, who believe that the remedy lies in a more efficient system of moral education.

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Empire Day Empire Day, which is now celebrated throughout the British Empire, was duly observed in Japan by the majority of British subjects, services being held and garden parties being given in honour of the great Victorian era. The most enthusiastic celebration was that at Yokohama, held on the grounds of the British Consulate General, where the children's fete was much enjoyed by a large number of British subjects, and a fine address from H.B.M. Consul-General, Mr. John Carey Hall, listened to with close and appreciative attention. Mr. Hall briefly reviewed the brave and patriotic course by which the British Empire has come to be what it is, and concluded with an invitation to all present to join in cheers for the King and Royal family. The occasion was greatly assisted by officers from the British warships, Monmouth and Kent, then in Yokohama harbour.

Food & Population in Japan The rapidly increasing population of Japan, unaccompanied by a corresponding increase in food supply, is giving much ground for thought among the leading minds of the nation. Investigation shows that the population at present has an annual increase of some half a million, while the yearly yield of rice is not more than 50 million *koku* (about 5 bushels to one *koku*); and as the per capita consumption of rice is estimated at about one *koku*, the present supply is bound to prove inadequate for the 50 millions of population. In 30 years hence the number of Japanese will be in the vicinity of 70 millions at the present birth rate, but there is no hope that the rice crop can be correspondingly increased. The most that can be expected from improved methods of cultivation and reclamation of land is to bring the crop up to 60 or 65 million *koku*. This together with imports from Korea and elsewhere will ward off danger for the next few years, but there is no doubt that after thirty years or so, something will have to be done to provide for a greater food supply, and some see no way out of it except by immigration.

The Oriental Association This organization, which is patronized by His Majesty the Emperor and many of the higher classes of Japan, has for its object the primary and technical education of poor youths in Formosa and Korea. The Emperor takes a deep interest in the work of the Association and last month sent it a donation of 10,000 *yen*. Prince Katsura the President is also doing everything to further the interests of the good work, so as to increase the spread of enlightenment in Japan's colonies and new possessions. Since the organization of the society it has met with a very favourable reception from the public, and more than 700 students have graduated from its schools, though they have been established but a few years.

The Japanese Academy The annual award of honours by the Japanese Academy took place last month, when five scholars and scientists who have won fame by recent discoveries, were given prizes. The occasion presented a brilliant assembly, including some 200 persons of distinction in almost every department of knowledge. Baron Kikuchi, President of the Academy, made an address in which he announced a donation of 5,000 *yen* from Dr. Takamine, for the encouragement of Art and Science by the Academy. The five names of honour for the year were: Dr. Sakuye Ariga in the department of International Law; Dr. Fujiwara in the department of Medical science; Dr. Ikeno for discoveries in the department of morphological and embryological science, and Professor Hirase for the same reason; and Dr. Takamine for his discovery of Adrenalin, a chrystaline substance made from the adrinal glands above the kidneys of animals, and used for increasing the contraction of small arteries and capillaries as well as in cases of hemorrhage.

Japan Honours A Great Englishman The memorial service held some time ago by the united medical associations of Japan in honour of the late Lord Lister, is but one more evidence of the humanitarian influence of science, and its power to

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bind the varying races of mankind together. People in England and America will fail to grasp the significance of such an event as this, unless they try to imagine what it would mean in London or New York for the medical fraternities to meet in some sacred edifice and hold a religious commemoration of the life and work of some great Japanese. At this service in Tokyo most of the leading scientific circles of the Empire were represented. The portrait of the late Lord Lister occupied a place of honour over the altar, and according to the simple but profound rite of Shinto, Surgeon Admiral Honda, President of the Japan Surgical Association, delivered the opening address eulogising the character and career of the great philanthropist and reliever of human pain, and Baron Takagi, one of the leading Naval surgeons of the Empire, also delivered an address. Prayers were recited by the chief ritualist before the spirit of the great man, and all bowed in deep reverence. Among the more important foreigners present was the British Ambassador, Sir Claude MacDonald. Copies of the addresses and proceedings were sent to the family of Lord Lister in England.

The Panama Pan-Pacific Exposition

Japan is looking forward with interest to the great exposition which is to be held at San Francisco in 1915. Japan's proximity to the site of the exhibition will enable her to take a more than ordinary share in its programme, while the large number of her subjects residing in San Francisco will tend to draw many visitors from the land of the Rising Sun. The Imperial Government is already laying plans for representation at the Pan-Pacific Exposition, and is anxious to be assigned larger space than she occupied at the Columbian Exposition and at the one held in London. As the cost of such a representation is to be submitted to the Imperial Diet, it has been thought there would possibly be some delay, since the Diet does not meet till next winter ; but the authorities are going to reverse the usual procedure in this case, and make all the arrangements for representation at the Exhibition first and then submit the plan and the estimated cost to the Diet in due time. Exhibition Commissioners will be despatched very shortly for the purpose of making the necessary arrangements. Japan was the first to receive an official invitation from America to participate in the great event, and she is also anxious to be the first to respond.

The General Election

Apart from a slight relaxation of business, a brief decline in securities and a few arrests for contravention of election laws, the General Election in Japan did not exite any great degree of interest, the results to most minds being a foregone conclusion. As anticipated the Government party, the Seiyukai, was sustained by a considerable majority, the returns being as following :

Seiyukai	206
Kokuminto	96
Chuo Club	30
Independent	49
	381

It is somewhat significant that of the eleven members returned for Tokyo city, not one government representative was successful. The defeat of the Seiyukai in the great municipality of Tokyo is regarded universally as an indication of the extent to which the policy of the government is unpopular in the capital, especially among business men, and also a splendid proof of the immunity of the Tokyo electorate to the influence of money. Indeed two of the best supported candidates in the campaign were men practically without electioneering funds, and yet they were returned with big majorities. The *Hochi*, a journal known for untrammelled expression of opinion, declares that henceforth the example set by the capital will be emulated in the rest of the Empire. While many are outspoken in protesting against the return to the Imperial Diet of some who had one time been convicts, others are regarding it as significant that among the members of the Diet at least ten are Christians.

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Moral of the Election

The *Tokyo Asahi* represents Count Okuma as entertaining the following views in connection with the recent general elections:

"What has considerably pleased me in connection with the general election is that public speaking has come to wield so much influence over the minds of the constituents. In other words there are signs of the coming awaking of the people in their attitude towards elections. Although the Seiyukai continues to claim the majority and the Chuwo Club goes further downhill, these facts are to be considered as passing phenomena; one must not either be troubled or elated about such things. The essential point in the government of the State is that the best interests of the people be the first objective of our statesmen's endeavors. The administrators in power should take the present opportunity of the growing popular political consciouness to make an end of the comatose conditions prevailing in politics today.

The Bureaucrats and the so-called leaders of great political parties are like wet grass; it is hard to burn them. It is no use the politicians decrying the evils deep-rooted in these men. Let them set fire to the people; for the people are like dry grass and burn with an overwhelming force. If the minds of the people once get kindled and blaze out, it will be easy to exterminate the obnoxious elements among the Bureaucrats and elsewhere. The representatives of the people, therefore, instead of quarrelling about the numerical superiority of parties, should make the best use of the people, a welcome sign of which was witnessed in the recent election.

"Two ex-convicts have been elected members of the House. Although it may be too harsh to say that their constituents have handed over the keys of their safes to burglars, yet one cannot but be astonished at the forgetfulness and apathy which the people show towards political affairs.

"Diligent studies have been made by many European and American scholars since the latter half of the eighteenth century into the factors which contributed to the superior power and prosperity which Great Britain has so long been able to maintain. At first the scholars favored the theory that British prosperity was attributable to the separation of the three functions of State. Various States eagerly followed the British example, but were unable to realise any such satisfactory results as Britain has done. Another group maintained that the development in the self-administrative system was largely to be thanked for British prosperity. Imitation on the part of other States along these lines has not brought such good effects as were desired. People have at last come to concur in the conviction that the fundamental cause of British prosperity was the general dissemination of political ideas among the people.

"Japan presents a deplorable contrast to England in this respect. In this country government is a thing to be attended to by the upper classes without regard to the wishes of the lower; while the latter consider it none of their business to interfere in the administration of the State. So long as the people continue to lack respect for their own dignity, so long must the constitutional régime remain a thing of words alone.

"It is thus apparent that the propagation of political ideas among the people is the crying need of the day. In fulfilling this urgent need the politicians should not be content with the mere formality of preaching doctrines; they should emulate Aristotle in demanding interrogations from the people on various political topics, thereby calling forth the latter's self-assertive and inquisitive spirit. Ask the people, for instance, if they are content with the present administration. They are sure to complain of the bitter hardships under which they groan.

If the people suffer from evils, it is through their own fault. To open the people's ears to their own faults and make them repent bitterly of their past errors and thereby achieve the improvement of the administration—this is the duty of the members of the House of the Representatives."

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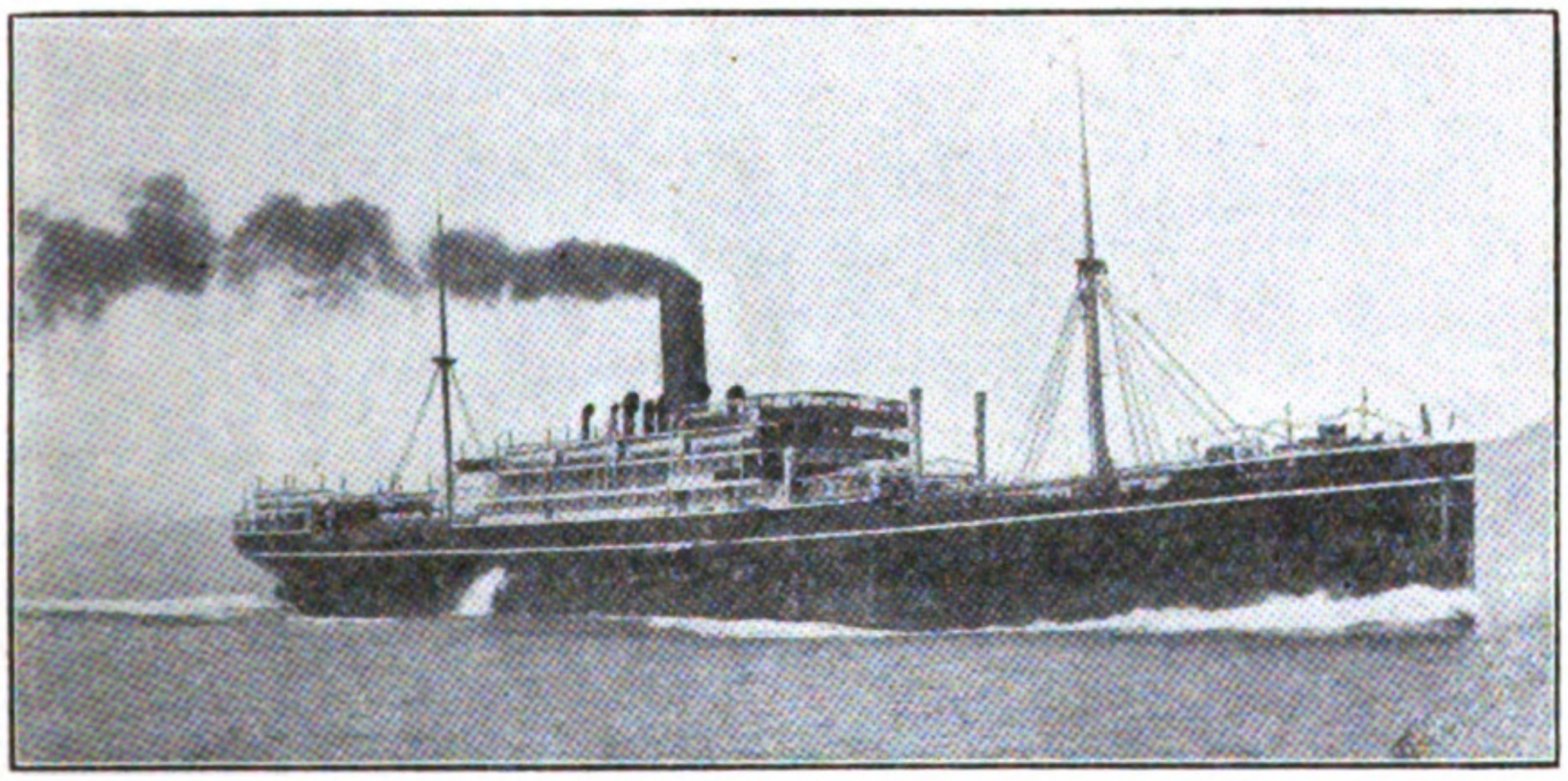

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